

Paradise and Hell-fire
in Imâm Al-Qurtubî's
AT-TADHKIRAH FÎ AHWÂLIL-
MAWTÂ WAL-ÂKHIRAH

الجنة والنار
في
"التذكرة في أحوال الموتى والآخرة"
للإمام القرطبي

Translated By:
Reda Bedeir
PhD, Azhar University

Edited By:
Khadija Ford

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For Translation, Publishing & Distribution
El-Mansoura – Egypt -Tel Fax: 002050 / 2030254
Hand phone: 012 / 3605049 - P.O. BOX: 35738
E. mail: almanarah400@hotmail.com

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Glossary

Ansar: The people of Medina who backed the Prophet and supported him when he migrated from Mecca

Ghareeb: A Hadith with a single narrator, either through-out its isnad – after the Companion – or in any stage

Hadith: The actual sayings of the Prophet, peace be upon him, as reported by his Companions, wives or attendants. The same Hadith might have different narrations as the Prophet might say the same thing twice in different phrasings

Isnad: Chain of transmitters, i.e. the people who narrated the Hadith quoting their ascendants in a succession. It has different types

Jihad: The act of calling for the cause of Islam either by inviting people to embrace it or fighting the people who prevent Muslims, by the use of force, of explaining the principles of Islam to other nations

Marfu: A type of Hadith whose chain of transmitters goes back to the Prophet though it might be broken somewhere

Motasil: A Hadith whose chain of narrators is unbroken

Mawquf: A Hadith whose chain of transmitters goes back to a Companion only

Muhajireen: The earliest Muslims of Mecca who suffered from torture and oppression in Mecca and migrated to Medina.

Musnad: A type of reports in which the isnad of the Hadith is uninterrupted and goes back to the Prophet.

Mu'tazila: school of theology that emerged out of the question raised by the Khawarij whether works are integral to faith or independent of faith. On the question of the relationship between faith and works, the Mu'tazilites adopted the position that someone who commits a grave sin without repenting occupies a middle state between being a Muslim and not being a Muslim. A second doctrine concerned the nature of God. God is pure Essence and, therefore, without eternal attributes such as hands. Passages in the Qur'an that ascribe human or physical properties to God are to be regarded as metaphorical rather than literal.

Rak'a: The component of Muslim prayers which involves bending of the torso from an upright position, followed by two prostrations while reading Surahs of the Qur'an and uttering praise to Allah.

Sahih: A book gathering a collection of all verified Hadiths narrated by Prophet and reported by his Companions or attendants. There are two celebrated such books: one written by Imam Muslim and another by Imam Bukhari.

Shahadah: The testimony that there is no God but Allah. It is the first pillar of Islam

Shari'a: Islamic law or jurisprudence. It involves all the regulations and rules and laws set by Islam to organize the daily activities of people in society

Sirat: The Bridge established on the Day of Judgment on which every human being will cross. It is described as thinner than a hair, sharper than a sword, more uncontrollable than a fox, and hotter than kindled coal. He who passes it will go to paradise, otherwise he will fall in hellfire

Sunan: This word refers to the authentic books of Hadith written by trustworthy imams of Hadith like Ibn Maja for example

Sunna: All the Hadiths uttered by the Prophet of Allah in the presence of his Companions, wives or attendants. It also refers to all the actions he ordered Muslims to do, prohibited them from doing, as well as the actions that took place in his presence and he approved

Umma: The unanimity of the Muslim community. It cannot be translated as 'nation' as it indicates not only the people but the common Islamic principles they adhere to and the general Islamic culture that constitutes the major part of their life

Zakat: The amount of money a Muslim pays yearly for the poor, whether it is for gold and silver, extra money, property, cattle, etc

النهي عن تمني الموت والدعاء به
لضرر بل في المال والحسد

**The interdiction of wishing, or praying for,
death owing to a physical or financial
calamity**

١- (روى) مسلم عن انس قبل قال رسول الله ﷺ ((لا تمنين
أحدكم الموت بضر بل به، فإن كان لابد متميها فيقول: اللهم أحييني ما
كانت الحياه خيرا لي وتوفي إذا كتب الوفاة خيرا لي)) أخرجه
البحاري (إسناده صحيح)

1- On the authority of *Anas*, may Allah be pleased with him, *Moslem* reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said "Do not wish death if you are exposed to a calamity. If necessary, say "O Allah! Extend my life span if it is better for me, and let me die if death is better for me" (Verified by *Bukhari*) (*Hadith Sahih*)

٢- وعنه قال قال رسول الله ﷺ: ((لا تمنين أحدكم الموت، ولا تدع به من قبل أن يأتيه، إنه إذا مات أحكم انقطع عمله، وإنه لا يربد المؤمن عمره إلا خيرا)) [حديث صحيح]

2- On the authority of *Anas*, may Allah be pleased with him, *Moslem* also narrated that the Prophet, peace and blessings be upon him, said "Do not wish death, and do not pray to die prematurely, for when you die you can no longer carry out charitable actions. Growing old increases the number of a faithful believer's good deeds" (*Hadith Sahih*)

٣- (وقال) البخاري. لا تميمي حذكم الموت ام محسبا فلعنه
ان يردد حبرا، وام مسيب فلعنه ان يستعيب [حديث صحيح]

3- *Bukhari* added "Do not wish to die, because you are either a benevolent believer who would carry out more charitable deeds or a misanthrope who would seek the satisfaction of repentance"

(*Hadith Sahih*)

٤- (السرار) عن جابر بن عبد الله قال قال رسول الله ﷺ
لا تموتوا الموت قبل هول المصع شديد وإن من السعادة ان بطون
عمر بعد حتى يرفقه الله (الإمام) [حديث حسن]

4- On the authority of *Jaber Ibn Abdullah*, *Al Bazzar* reported that the Prophet may the peace and blessings of Allah be upon him, said "Do not yearn to die because death is horrifying It is a blessing for a servant to live long enough until Allah grants him repentance" (*Hadith Hasan*)

ما جاء أن [الشيطان] يحضر [المت] عند موته
وحلساؤه فك الدنيا وما يحاف من سوء الخاتمة

How Satan attends to the dying person
(The fear of bad ends)

٥- وقال عبد الله بن أحمد بن حنبل حصر بوقفة أبي أحمد،
وبني الحرقه لأشد بحيه، فكان يعرف ثم يفيق ويقول بيده لا بعد لا
بعد، فعل هذا مرارا فقلت له يا ابن، أي شيء ما يبدو منك؟ فقال
بن الشيطان فأنتم بعداني عاص على أماله فور يا أحمد فتى وأب
أقول لا بعد لا، حتى موت

5- *Abdullah Ibn Ahmad Ibn Hanbal* said: "When *Abu Ahmad* was dying, I was present with him holding a piece of cloth in my hand. He repeatedly fell unconscious for some time and then recovered saying every time "No No!" So, I said "O father! What is wrong with you?" He replied "Satan is standing close to my feet biting his tip fingers and asking me to follow him, and I keep telling him "No! Till the moment I die"

مَا جَاءَ فِي سُوءِ الْخَاتِمَةِ وَمَا جَاءَ أَنْ الْأَعْمَالِ بِالْحَوَاتِمِ

Hadiths Concerning Bad Deaths (How Endings Matter More)

٦ مسلم عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال
«إِنَّ السَّارِجَةَ تَبْعُ السَّارِجَةَ وَالطَّوِيلُ يَبْعُ السَّارِجَةَ وَالْجَاهِلُ يَبْعُ السَّارِجَةَ
وَالْجَاهِلُ يَبْعُ السَّارِجَةَ وَالْجَاهِلُ يَبْعُ السَّارِجَةَ وَالْجَاهِلُ يَبْعُ السَّارِجَةَ
بِحَيْثُ لَهُ يَبْعُ السَّارِجَةَ» [حَدَّثَ صَحِيحٌ وَهُوَ مَتَوَاتِرٌ]

6- Reported *Moslem* that *Abu Huraira* may Allah be pleased with him, narrated that Prophet Muhammad, may the peace and blessings of Allah be upon him, said "A person might carry out all the good deeds that would lead to paradise for a long period of time, only to end them with evil deeds that lead him to hell. And another might carry out all the evil deeds that would lead to hell for a long period of time, only to end them with good deeds that lead him to paradise." (*Hadith Sahih* reported by a succession of narrators)

٦- وفي البخاري عن سهل بن سعد، عن النبي ﷺ قال
 «إن البعد لعمل أهل النار وإنه من أهل الجنة ويعمل عمل أهل
 الجنة وإنه من أهل النار، وإنه لا عمل بالحواس» [حدث صحيح]

7- Quoted from *Bukhari* is *Sahī Ibn Sa'ad's* narration that Prophet Muhammad, may the peace and blessings of Allah be upon him, once said "A servant of Allah might be doing the very sins that would plunge him into hell although he belongs to the people of paradise, and another might be carrying out good deeds although he belongs to the folk of hellfire because ending actions are what really counts"

(*Hadith Sahih*)

٨- قال المؤلف رحمه الله وروى البخاري عن سالم عن عبد الله قال قال كبيراً ما كن النبي (ﷺ) بحلف «لا ومقلب القلوب» ومعه نصرها أسرع من من أريج على اختلاف في القول والرد والإرادة والكراهية وغير ذلك من الأوصاف وفي السريل «واعلموا أن الله يحول بين امرء وقلبه» قال محمد سمعني بحور بن المراء وعقله حتى لا يبري ما يصنع بيانه «إن في ذلك لذكرى لمن كان له قلب» أي عزم، وأحضر الطبري أن يكون ذلك جبراً من الله تعالى بأنه أملك القلوب العباد منهم وإنه يحول بينهم وبينها إذا شاء، حتى لا يدرك الإنسان شيئاً إلا بمنجبه من عز وجل [حدث صحيح]

8- The author, may Allah bless his soul, said: "Bukhari reported that *Sahī m* narrated that *Abdullah* said "Many a time the Prophet, may the peace and blessings of Allah be upon him used to swear saying "No, I swear by Him Who changes hearts," meaning

that Allah makes man's mind change as speedily as the wind from acceptance to rejection from desire to hatred, etc. A verse in the Glorious Quran reads **"Know that Allah cometh in between a man and his heart"** *Mujahid* also said "The change indicated in this context means that Allah separates man from his conscious mind with the result that he does not realize what he is doing. This is also clarified in the verse reading **"Verily in this is a message for any that has a heart and understanding."** The word 'qalb' here means 'mind'. *At Tabari* tends to interpret this as an assertion from Allah that He controls his servants' minds more readily than they do, and that He can make a barrier between man and his mind too, so that he cannot attain anything except by the will of Allah, glory to Him (*Hadith Sahih*)

٩- وقالت عائشة - رضي الله عنها -، كان النبي ﷺ يكثر أن يقول: (يا مُقلب القلوب، ثبت قلبي على طاعتك) فقلت يا رسول الله إنك تكثر أن تدعوا بهذا الدعاء فهل نحسى؟ قال: (ووما يؤمسي بعبثته وقلوب العباد بين أصعير من أصابع الحبار) إذا أراد أن يقلب قلب عبده قلبه. [حديث صحيح]

9- Lady A'isha, may Allah be pleased with her, said "Prophet Muhammad, may the peace and blessings of Allah be upon him, used frequently to say "O Allah! You can change hearts, so please keep my heart unwavering in obeying Your orders" So, I said "O prophet of Allah! You frequently pray like this, what do you fear? He replied "How can I feel

secure, *A'isha*, and the hearts of the people are located between two fingers of Allah's? If He chooses to change a man's heart, He instantaneously does "

(*Hadith Sahih*)

لَا تَخْرُجُ رُوحُ عَبْدٍ مُؤْمِنٍ أَوْ كَافِرٍ
حَتَّى يَبْشُرَ وَأَنَّهُ يَصْطَلِحُ بِهَا

The soul will be given either glad or bad tidings before it leaves the body

١٠ ابن المبارك قال أخبرني حوثة قال أخبرني أبو صخر عن محمد بن كعب القرظي قال. إذا استعفت نفس العبد المؤمن جاءه ملك الموت فقال. السلام عليك بولي الله، الله فرئك السلام، ثم يزع بهذه الآية ﴿الَّذِينَ تَتَوَفَّاهُمْ مَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ﴾ [حشر حشر]

10- *Ibn Al Mubarak* reported that *Haywa* told him that *Abu-Sakhr* said quoting Muhammad, quoting *Ka'ab Al Qarzi* who said. "When the soul of a believer is about to leave, the angel of death will come to him saying "Peace be with you, friend of Allah' Allah sends greeting to you," and then takes the soul while reciting "Those whose life the angel ends while they are virtuous, will be saying: peace be with you " (An authentic account)

١١ وقال ابن مسعود: إذا جاء ملك الموت لنفص روح المؤمن قال ربك بفرئك السلام

11- *Ibn Mas'ood* said "When the angel comes to him, he will say "Your Lord sends peace to you "

١٢- وعن السراء بن عارب في قوله (نعالي) ﴿تَحْتَهُمْ يَوْمَ نُنْفِئُهُ سَلَامًا﴾ فيسلم ملك الموت على المؤمن عند قبض روحه، لا يقبض روحه حتى يسلم عليه [بحر حسن]

12- *Al Bara'a Ibn Azih* commented on the verse that reads **"Their greeting, the day they meet him is peace"** saying "The angel of death will give peace to a believer upon taking his soul, he will never go with the soul before giving him this greeting"
(An authentic account)

١٣ (أخرجه) البخاري عن عبدة بن الصامت عن النبي ﷺ قال ((من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه)) فعالت عائشة - أو بعض أرواحه، إيا سكره الموت، فقال: (ليس رآك ولكن المؤمن إذا حصره الموت بشر يرضوا من الله وكرامته فليس شيء أحب إليه مما أمامه فأحب لقاء الله وأحب الله لقاءه وإن الكافر إذا حصره الموت ستر بعباد الله وعفوتيه فليس شيء أكره إليه مما أمامه، فكره لقاء الله وكره الله لقاءه)) أخرجه مسلم وابن ماجه من حديث عائشة وابن المبرك من حديث أنس رضي الله عنهم (حديث صحيح)

13- *Bukhari* reported on the authority of *Ubada Ibn Al Samit* that the Prophet said 'Whoever loves to meet Allah, Allah will love to meet him And whoever dislikes meeting Allah, Allah will dislike to meet him' *Aisha* - or perhaps another one of his wives said "We do hate death" The Prophet replied "This is not what I mean But, upon death a believer will get glad tidings from Allah that He is pleased with

him and thereupon he will love to meet Allah, and Allah will love to meet him. As for the unbeliever, when he is dying, he gets news of the punishment of Allah and thus hates what he hears about and hates meeting Allah, so Allah hates meeting him "

(*Hadith Sahih*)

خروج نفوس المؤمنين والكافرين

How believers' and disbelievers' souls leave their bodies

١٤- خرج أبو نعيم من حديث الأعمش، عن إبراهيم، عن علقمة، عن عبد الله قال، قال رسول الله ﷺ «إن نفس المؤمن تخرج رشحاً، وإن نفس الكافر تسيل كما تسيل نفس الحمار، وإن للمؤمن ليعمل الحطيئة فيسهل عليه عند الموت لئلا يكفر بها عنه، وإن للكافر ليعمل لحسنه فيسهل عليه عند الموت لئلا يحرى به»، [حديث صحيح]

14- On the authority of Abu-Nu'aim, quoting the *Hadith* narrated by Al A'mash, Abraham reported that Alqama quoted Abdullah who said that Prophet Muhammad said "The soul of the believer comes out of his body in the shape of sweat, whereas the soul of the disbeliever is grabbed like a donkey's. Believers are punished for their sins at death to get rid of them at all, but disbelievers deaths are rendered easy as a reward for the good deeds they carried out, so that they also get rid of them at all " (*Hadith Sahih*)

ذكر الموت [ومصلته] والاستعداد له

The preparation for, and remembrance of, death

١٥- قال العلماء الموت ليس بعدم محض ولا قضاء صرف وإنما هو انقطاع علو الروح بالنسبة ومعرفة وحيلولة سهمها، ويندرج الحال، واستئصال من دار إلى دار، وهو من أعظم المصائب، وقد سمعنا الله تعالى مصيبة، في قوله (تعالى) ﴿فَأَصَابَكُمْ مُصِيبَةُ الْمَوْتِ﴾ فالموت هو المصيبة العظمى والزربة الكبرى. قال علماؤنا، وأعظم منه العقوبة عليه، والإعراض عن ذكره، وقلة التفكير فيه، وترك العمل له، وإن فيه وحده لعلبة لمن اعتبر وفكره لمن تفكر

15- Scholars assert that death is not a total nonexistence, but it involves the severance of the unity between body and soul. It also indicates a change in man's condition and his transference from this worldly life to the afterlife. Death is one of the gravest catastrophes. Allah, glory to Him, calls it a 'catastrophe' as He says "**And the catastrophe of death befalls you (then).**" Thus death is the utmost calamity and the most momentous disaster. However, scholars maintain that it is graver for a man to be heedless of death, to decline repentance and to cease contemplating in death and working for it.

١٦- النسائي عن أبي هريرة قال قال رسول الله ﷺ: أكثرُوا

ذكر هدم الدلائل، يعني الموت، أحرجه ابن ماجه، والسرمدى أيضاً
[حديث صحيح]

16- *Al-Nasae'e* reported that on the authority of *Abu Huraira*, Prophet *Muhammad*, may the peace and blessings of Allah be upon him said "Always remember the terminator of pleasures," meaning 'death' (Verified by *Ibn Maja* and *A. Termizi*)

(*Hadith Sahih*.)

۱۷- اس صحیحہ عن ابن عمرؓ قال کتب حالب مع رسول الله ﷺ فجاء رجل من الانصار، وسلم علی انسيؓ فقال: ب رسول الله، أي المؤمنين أفضل؟ قال: احسنهم خلقاً، قال فأی المؤمنين أكسر؟ قال: (اکثرهم للموت ذکر، و احسنهم لم بعدد استعداد) اولئك الأكابر، أخرجه مالك ایضاً، وسألتی فی النفس، إن شاء الله تعالى

[حدیث حسن]

17- *Ibn Maja* reported that *Ibn Omar* said, "One day I was sitting with the Prophet of Allah when one of the *Ansar* came and greeted him and asked, "O Prophet of Allah! Who are the best believers?" The Prophet replied "The best believers are the most well-mannered." The man then asked: "So, who are the most prudent believers?" The Prophet said, "The most prudent believers are those who remember death most often and get ready for their afterlife. Those are the sagest" (Verified by *Malik* too) This *Hadith* will be quoted in the chapter dealing with 'seditions', Allah willing.

ما يذكر الموت والآخرة ويזהد في الدنيا

What reminds people of death and the hereafter and helps them disregard life

١٨ مسلم عن أبي هريرة قال: رآه النبي ﷺ فترأى له فبكى وأبكى من حوله فقال: «أسألت ربي (في) أن يعفو به فلم يؤنس لي، وأسألته في أن أروى قبرها فأبى لي، فروروا القبر فإياها تذكر الموت» [حديث صحيح]

18- Moslem quoted Abu Huraira who said "The Prophet, may the peace and blessings of Allah be upon him, once visited the grave of his mother. He cried so extensively that all his companions wept, and then he said "I asked Allah to forgive her, but He did not permit me, and I asked Him for a permission to visit her grave, and He permitted me. So, visit graves as they remind you of death" (*Hadith Sahih*)

١٩ وعنه ابن ماجه، عن ابن مسعود أن رسول الله ﷺ قال يكف بهكم عن زيارة القبور، فروروها، فأنها ترها في الدنيا ويذكر الآخرة» [حديث صحيح]

19- Ibn Maja reported that on the authority of Ibn Mas'ood the Prophet, may the peace and blessings of Allah be upon him, said "I have previously prohibited you of visiting graves, but now I ask you to do so as they help you disregard this worldly life and reminds you of the hereafter" (*Hadith Sahih*)

ما جاء أن للموت سكوات
وهي نسلهم الأعصاب يعصها على بعض
وهيما يصبر الإنسان إليه

Proofs of the pains of death and the condition of dying people

٢٠- وصف الله سبحانه وعالي شدة الموت في أربع آيات.

الأولى: قوله الحق ﴿وَحَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾
الثانية: قوله تعالى ﴿وَلَوْ بَرَى إِدِ الظَّالِمُونَ فِي عَمْرَاتِ الْمَوْتِ﴾
الثالثة: قوله تعالى ﴿فَلَوْلَا إِذَا بَلَغَ الْخُنُوفُومُ﴾
الرابعة (قوله). ﴿كَلَّا إِذَا بَلَغَ الثَّرَاقِي﴾

20- Allah, glory to Him, describes the severity of death in four verses. He says in the first "And the stupor of death comes in truth," and the second "If thou couldst but see how the wicked do fare in the agonies of death." The third verse reads "Then why do ye not intervene when the soul of the dying man reaches the throat," and the fourth: "Yea, when the soul reaches to the collar-bone (in its exit) "

(روى) البحري عن عائشة رضي الله عنها أن رسول الله ﷺ كان بين يديه ركود و عليه فيها ماء. فجعل يدخل يديه في الماء فيمسح بهما وجهه ويقول ((لا إله إلا الله، إن للموت سكرات ثم يصب يديه فجعل يقول ((في الرفيق الأعلى)) حتى قبض ومال به [حسب صحيح]

Bukhari reported that Lady A'isha, may Allah be pleased with her, said that on his deathbed, the Prophet peace and blessings be upon him, had beside him a pot of water. He kept inserting his hands in the pot to wet them and daub his face, saying "There is no god but Allah. Death does have its pains." Then, he raised his hands and kept saying "To the company of Allah!" until his hands fell down and he died.

Hadith Sahih

الموت كفارة لكل مسلم Death expiates Muslims' sins

٢١ (فصل). اما كن الموت كفارة، لكل ما بلغاه المص في مرضه من الآلام و الأوجاع، وقد قال ﷺ «ما من مسلم يصيبه أذى من مرض فم سواه إلا حظ لله به سبائة كما يحط الشجرة ورقها» حرجه مسلم. [حديث صحيح]

21- Death does really expiate sins because of the affliction of pains and agonies the dying person suffers from. Prophet Muhammad, may the peace and blessings of Allah be upon him, said "Every jot of pain a Muslim suffers from, whether it be a malady or anything more serious, decreases the number of his sins just as trees get rid of their leaves" (Reported by Moslem) (*Hadith Sahih*)

٢٢ - (وفي الموطأ) عن أبي هريرة (قال قال) رسول الله ﷺ «ما من مسلم يصيبه أذى من مرض فم سواه إلا حظ لله به سبائة» [حديث صحيح]

22- On the authority of *Abu Huraira*, as quoted from *Al Mouata'a (Prophetic Hadiths Made easy)*, the Prophet, peace and blessings be upon him, said "Allah afflicts those He favors" (*Hadith Sahih*)

لَا يَمُوتُ أَحَدٌ إِلَّا وَهُوَ يَحْسُنُ بِاللَّهِ الطَّنْ
وَهِيَ الْحَوَى مِنْ اللَّهِ تَعَالَى

Man should have a favorable opinion of Allah at his death (Fearing Allah, glory to Him)

٢٣- مسلم عن جابر قال سمعت رسول الله ﷺ يقول قبل وفاته ثلاثة ايام: «لا يموت من أحدكم إلا وهو يحسن الله طر» أخرجه البخاري. [حديث صحيح]

23- On the authority of *Jabir*, *Moslem* reported that the Prophet of Allah, peace and blessings be upon him, said, "None of you should die except having a favorable opinion of Allah" (Verified by *Bukhari*, (*Hadith Sahih*)

٢٤- «ان ما جاء»، عن انس بن النخعي رضي الله عنه عن رجل من بني النخعي قال: قال رسول الله ﷺ: «لا يموت من أحدكم إلا وهو يحسن الله طر» أخرجه البخاري. [حديث صحيح]

24- On the authority of *Anas*, *Ibn Maja* reported that the Prophet visited a dying youth and asked

him "How do you feel?" The young man replied: "O, Propnet of Allah! I have hope in Allah's mercy and I fear my sins." So, the Prophet said "No sooner do these two feelings mix in a believer's heart under such circumstances, than Allah grants him what he wishes and protects him of what he fears." This *Hadith* was also reported by *Ibn Abu Al Donia* and verified by *At Termizi* who said it is *Hasan ghareeb* (*Hadith Hasan*)

تلقين الميت: لا إله إلا الله

Dictating *Shahadah* to the dying person

٢٥ مسلم عن ابي سعيد الخدري، قال، قال رسول الله ﷺ: «(لقو موتاكم «لا إله إلا الله» [حديث صحيح])

25- On the authority of *Abu Saeed Al Khudri*, *Moslem* reported that Prophet Muhammad, peace and blessings be upon him, said "Dictate your dying relatives to testify that there is no god but Allah."

Hadith Sahih

٢٦ (فصل) فإن علموا تلقين الموتى هذه الكلمة سنة ماثورة عمر بها المسلمون، وذلك يكون آخر كلامهم لا إله إلا الله فبحتم له بالسعادة، وليدخل في عموم قوله عليه السلام، (من كان حر كلامه لا إله إلا الله دخل الجنة) أخرجه أبو داود من حديث معاذ بن حر - رضي الله عنه - وصححه أبو محمد عبد الحق، وليس له المحصر على ما يقع به السطر، فإنه يعرض بمحصر يفسد عنه عقيدته، على ما يأتي [حديث صحيح]

26- Our scholars commented that dictating *Shahadah* to the dying person is a favorable tradition implemented by all Muslims so that his testimony becomes the last sentence he utters in this worldly life, thereby acquiring happiness. This would lead him to be included in the category designated by the Prophet's *Hadith* "He whose last words were testifying that there no god but Allah will join paradise" (Reported by *Abu Dawud*, based on the *Hadith* narrated by *Mo'az Ibn Jabal*, may Allah be pleased with him. It was verified by *Abu Muhammad Abdul Haqq*. Dictating the dying person *Shahadah* would draw his attention to the means that would help him fight Satan who always tries to bring down his faith as will be clarified herein (*Hadith Sahih*).

من حضر الميت فلا يلغو ولا يكلم بحير
وكيف الدعاء للميت إذا مات وفي تغميمه

**He who attends to a dying person should
utter good words (How to pray for the dying
person at death and how to close his eyelids)**

٢٧ مسلم عن أم سلمة رضي الله عنها قالت قال رسول الله
ﷺ ((إذا حضرتم المريض أو الميت فقولوا خيراً فإن الملائكة
يؤمنون على ما تقولون))

قالت: فلما مات أبو سمية أنت النبي ﷺ فقلت يا رسول الله ((إني
أرسلته قد مات فقال: ((قولي اللهم عرفني وله واعقبني منه عني

حسنة فبها فاعفوني منه من هو خير منه رسول الله ﷺ

[حديث صحيح]

27- *Moslem* reported that *Umm Salama*, may Allah be pleased with her, said that the Prophet, peace be upon him, said "When you attend to a dying person say kind words and supplicate benevolently for him as the angels say 'Amen' to what you pray " *Umm Salama* added "So, when *Abu Salama* died, I went to the Prophet and told him He then said to me "Say O Allah! Forgive his sins and compensate me with a better person " So, I said what the Prophet taught me, and I was compensated by a better one the Prophet himself may the peace and blessings be upon him " (*Hadith Sahih*)

٢٨- من حبه عن شدد بن وس قال قال رسول الله ﷺ.

«إد حصرتم موتاكم فاعصوا، انصر فإن البصر ينزع الروح، وفولوا

خير فإن الملائكة يؤمن على ما قال أهل الميت» [حديث حسن]

28- On the authority of *Shaddad Ibn Aus*, *Ibn Maja* reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said "If you attended to a dead person, close his eyelids, for sight follows the soul, and say good words, for the angels always support what the dead person's family says"

(*Hadith Hasan*)

ما جاء في سوء الخاتمة
وما جاء أن الأعمال بالحوادث

**Hadiths Concerning Bad Deaths
(How Endings Matter More)**

٢٩ مسلم عن أبي هريرة رضي الله عنه عن رسول الله ﷺ قال
، إن الرجل ليعمل الرمس الطويل بعمل أهل الجنة ثم يحتم له عمله
يعمل أهل النار ، وإن الرجل ليعمل الرمس الطويل بعمل أهل النار
ثم يحتم له بعمل أهل الجنة [حديث صحيح وهو مؤثر]

29- Reported *Mostem* that *Abu Huraira*, may Allah be pleased with him, narrated that Prophet Muhammad, may the peace and blessings of Allah be upon him, said "A person might carry out all the good deeds that would lead to paradise for a long period of time, only to end them with evil deeds that lead him to hell And another might carry out all the evil deeds that would lead to hell for a long period of time, only to end them with good deeds that lead him to paradise" *Hadith Sahih* reported by a succession of narrators,

٣٠ وفي البخاري عن سهل بن سعد، عن أبي ﷺ قال:
، وإن العبد يعمل أهل النار ، وإنه من أهل الجنة ، ويعمل أهل
الجنة وإنه من أهل النار ، وإنه الأعمال بالحوادث [حديث صحيح]

30- Quoted from *Bukhari* is *Sahl Ibn Sa'ad's* narration that Prophet Muhammad, may the peace and blessings of Allah be upon him, once said "A servant of Allah might be doing the very sins that would plunge him into hell although he belongs to

the people of paradise, and another might be carrying out good deeds although he belongs to the folk of hell-fire because ending actions are what really counts”

(*Hadith Sahih*,

٣١- وفات عائشة - رضي الله عنها - كان النبي ﷺ يكثر أن يقول: (يا مقلب القلوب، ثبت قلبي على طاعتك)، فقالت يا رسول الله لك نكث أن تدعو بهذا الدعاء فهل نحشى؟ قال: (وما يومسي ب عائشة وقلوب العباد بين أصبعين من أصابع الحمار)، إذا أراد أن يقلب قلب عبده قلته (حديث صحيح)

31- Lady A'isha, may Allah be pleased with her, said "Prophet Muhammad, may the peace and blessings of Allah be upon him, used frequently to say "O Allah! You can change hearts, so please keep my heart unwavering in obeying Your orders" So, I said "O prophet of Allah! You frequently pray like this, what do you fear? He replied "How can I feel secure, A'isha, and the hearts of the people are located between two fingers of Allah's? If He chooses to change a man's heart, He instantaneously does "

(*Hadith Sahih*

لا يخرج روح عبد مؤمن أو كافر
حتى يبشر بأنه يصعد بها

The soul will be given either glad or bad tidings before it leaves the body

٣٢ ابن المبارك قال: حرمنا حيوة قال: أخبرني أبو صخر عن محمد بن كعب القرظي قال: إذا استنعت نفس العبد المؤمن جاءه ملك

الموت فقال السلام عليك يا ولي الله، الله يفرئك السلام، ثم يرفع يده
 الآية ﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ﴾ [حبر حسن]

32- *Ibn Al Mubarak* reported that *Haywa* told him that *Abu Sakhr* said quoting Muhammad, quoting *Ka'ab Al Qarzi* who said "When the soul of a believer is about to leave, the angel of death will come to him saying "Peace be with you, friend of Allah! Allah sends greeting to you," and then takes the soul while reciting **"Those whose life the angel ends while they are virtuous, will be saying: peace be with you "** An authentic account)

٣٣ وقال ابن مسعود إذا جاء ملك الموت ليقبض روح المؤمن قال: بك يفرئك السلام

33- *Ibn Mas'ood* said: "When the angel comes to him, he will say "Your Lord sends peace to you "

٣٤- وعن البراء بن عازب في قوله (تعالى) ﴿تَحِيَّاتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾ فسلم ملك الموت على المؤمن عند قبض روحه، لا يقبض روحه حتى يسلم عليه [حبر حسن]

34- *Al Bara'a Ibn Azib* commented on the verse that reads. **"Their greeting, the day they meet him is peace"** saying "The angel of death will give peace to a believer upon taking his soul, he will never go with the soul before giving him this greeting "

(An authentic account)

۳۵- (حرجه) اسحاري عن عبدالله بن الصديق عن النبي ﷺ

قال من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه فقال عائشة - أو بعض أرواحه إن ليكره الموت، فقال النبي ﷺ ولكن المؤمن إذا حضره الموت بشر برضوان من الله وكرامته فيس شيء أحب إليه من مماته فحبه لقاء الله وأحب الله لقاءه وإن الكافر إذا حضره الموت بشر معاد الله وعقوبته فليس شيء أكره إليه من مماته، فكره لقاء الله وكره الله لقاءه (حرجه مسموع من ابن مسعود من حديث عائشة وابن المبارك من حديث ابن رصي به (عليهم)).

[حديث صحيح]

35- Bukhari reported on the authority of Ubada Ibn Al Samut that the Prophet said "Whoever loves to meet Allah, Allah will love to meet him. And whoever dislikes meeting Allah, Allah will dislike to meet him." A'isha - or perhaps another one of his wives said "We do hate death." The Prophet replied, "This is not what I mean. But, upon death a believer will get glad tidings from Allah that He is pleased with him and thereupon he will love to meet Allah and Allah will love to meet him. As for the unbeliever when he is dying, he gets news of the punishment of Allah and thus hates what he hears about and hates meeting Allah, so Allah hates meeting him."

Hadith Sahih

مَا يَتَّبِعُ الْمَيِّتَ إِلَى قَبْرِهِ وَيَعُدُّ مَوْتَهُ وَمَا
يَبْقَى مَعَهُ فِيهِ

**What follows a person to his grave and
stays with him**

٣٦- مسلم عن أنس بن مالك قال قال رسول الله ﷺ
(يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ يَبْعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ
فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ) [حديث صحيح]

36- *Moslem reported on the authority of Anas Ibn Malik that the Prophet of Allah peace and blessings be upon him, said "Three things follow a person to his grave Two of them return while one remains with him His family, money and deeds follow him His family and money return home while his deeds stay with him" (Hadith Sahih)*

٣٧- وروى أبو نعم من حديث قتادة عن أنس بن مالك قال قال رسول الله ﷺ (سبع بحري حره القعد بعد موته وهو في قبره: من علم علماً أو حري سهر أو حفر بئر أو غرس حلاً أو بنى مسجداً أو ورت مصحفاً أو ترك ولداً يستغفر له بعد موته . [حديث حسن])

37- *On the authority of Abu Nu'aim, Qatada said quoting Anas Ibn Malik that the Prophet, peace and blessings be upon him, said "Seven things will yield reward to a person even after his death a knowledge he spread, a river he dug a well he drilled, a palm tree he planted, a mosque he built, a copy of the Qur'an he bequeathed, a virtuous son who will pray for Allah to grant him forgiveness" (Hadith Hasan)*

مَا حَاءَ أَنْ الْقَبْرِ أَهْلُ مَنَارِلِ الْآخِرَةِ وَهِيَ الْبُكَاءُ عِنْدَهُ
وَهِيَ حِكْمُهُ وَالْإِسْتِغْدَاتُ لَهُ

**The severity of death - The grave is the first
step toward the hereafter**

٣٨ - عَنْ مَاجَةَ عَنْ هَانِي بْنِ عَثْمَانَ قَالَ كَانَ عَثْمَانُ - رَضِيَ
سَعْدُهُ عَنْهُ - إِذَا وَقَفَ عَلَى قَبْرِ نَبِيٍّ حَتَّى يَسِيلَ بَحْبِيبُهُ، فَيَقِيلُ لَهُ، يَذْكُرُ
أَحْسَنَهُ وَالْأَرْوَاحَ وَلَا يَبْكِي، وَنَبِيٌّ مِنْ هَذِهِ قَالَ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ
، إِنَّ الْقَبْرَ أَوَّلُ مَسَرَرٍ الْآخِرَةِ فَمَنْ بَكَى مِنْهُ أَحَدٌ فَمِمَّا بَعْدَهُ أَبْسَرُ مِنْهُ
وَإِنْ لَمْ يَبْكِ مِنْهُ فَمِمَّا بَعْدَهُ أَشَدُّ مِنْهُ [حَدِيثٌ حَسَنٌ]

38- *Ibn Maja* cited *Hanu Ibn Othman* as saying that *Othman*, may Allah be pleased with him used to shed tears till they wet his beard whenever he stands by a grave. He was asked "When paradise and hellfire are mentioned, you would not cry. How do you cry over this?" He said "The Prophet, peace and blessings be upon him, said 'The grave is the first stage of the hereafter. If a person is saved from its torment, then what comes after it is really easy. If one is not saved from it, what follows is really severer'."

Hadith Hasan)

٣٩ - قَالَ قَالَ رَسُولُ اللَّهِ ﷺ «مَا رَأَيْتُ مَطَرًا فَطَلَّ لَا وَالْقَبْرَ
أَقْطَعَ مِنْهُ» أَخْرَجَهُ التِّرْمِذِيُّ [حَدِيثٌ حَسَنٌ]

39- *Ibn Maja* reported that the Prophet peace and blessings be upon him, said "I have never seen a more horrible sight than that of the grave." (Verified by *At Termizi* - *Hadith Hasan*)

٤٠- ابن ماجه عن البراء قال قال رسول الله ﷺ في حارة،
فجلس على شفير القبر فبكى وابتكى حتى ملأ أثرى ثم قال ((يا احواسي
لمثل هذا فعدو)) [حديث حسن]

40- *Ibn Maja* reported that *Al Bara'a* said "We were with the Prophet, may the peace and blessings of Allah be upon him in a funeral. He sat at a grave and started shedding tears so heavily that his tears wetted the dust. Then, he said "My brethren! For this you should prepare yourselves" (*Hadith Hasan*)

ما جاء أن المومن يتناولون ملك فنورهم
واستحسان الكفن لذلك

How the dead exchange visits in their graves

٤١- وفي صحيح مسلم عن جابر بن عبد الله - رضي الله عنه
عن رسول الله ﷺ ((اذا كفر حكم حده فاحسن كفه))
[حديث صحيح]

41- *Moslem* reported on the authority of *Jabir Ibn Abdullah* that the Prophet, may the peace and blessings of Allah be upon him, said: "When any of you enshroud his brother, let him choose a good shroud for him" (*Hadith Sahih*)

مَا جَاءَ فِي كَلَامِ الْهَبَرِ كُلِّ يَوْمٍ
وَكَلَامِهِ لِلْعَبْدِ إِذَا وَصَحَ فِيهِ

How the grave speaks and addresses its inhabitant daily

٤٢ - وخرج هب - بن السري قال: حدثنا حسين الحنفي، عن مالك بن معول، عن عبد الله بن عبد بن عمير قال: يجعل الله للغير لساناً يتطرق به فيقول: 'يا آدم، كيف سيأتي؟' أم علمت أي بيت (لاكله وبيت) الدود، وبيت الوحشة، وبيت الوحشة؟ [خبر صحيح]

42- Abdullah Ibn Ubaid Ibn Umair said "Allah gives a tongue to the grave to speak with, and it will address a person saying "O son of Adam! How come that you have forgotten me? Have not you known that I am the abode of decay, the abode of worms, the abode of loneliness, the abode of seclusion?"

an authentic account

٤٣ - قال وحدث وكيع، عن مالك بن معول، عن عبد الله بن عبد بن عمير قال: إن الغير يبكي ويقول في مكانه: 'أنا بيت الوحشة، وبيت الوحشة وأنا بيت الدود'. [خبر صحيح]

43- Abdullah Ibn Ubaid Ibn Umair is reported as having said "The grave would cry saying. 'I am the dwelling of strangeness, the abode of loneliness and the abode of worms'" (an authentic account)

صَفَطَ الْقَبْرَ عَلَى صَاحِبِهِ وَإِنْ كَانَ صَالِحًا

**How the grave presses its inhabitants,
even the virtuous ones**

٤٤ السَّائِي عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ رَسُولِ اللَّهِ ﷺ قَالَ
«هَذَا الَّذِي تَحْرَاكَ لَهُ عَرْشُ الرَّحْمَنِ وَفُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ، وَشَهِدَهُ
سَعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ، لَقَدْ صَمَّ صَمَةً ثُمَّ فَرَّحَ عَنْهُ» قَالَ أَبُو عَبْدِ
الرَّحْمَنِ السَّائِي بَعِي سَعْدِ بْنِ مَعْدٍ [حَدَّثَ صَحِيحًا]

44- *Abdullah Ibn Omar* reported that the Prophet, may the peace and blessings of Allah be upon him, said "This one (i.e. *Sa'ad Ibn Mo'az*) for whom the Throne of Allah, the Merciful, was moved and the gates of paradise were opened, and who was attended by seventy thousand angels, was pressed once in the grave and then released " (*Hadith Sahih* .

٤٥ - وَمِنْ حَدِيثِ شُعْبَةَ بْنِ الْحَدَّاحِ بِإِسْنَادِهِ إِلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ
- رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ «إِنَّ لِلْقَبْرِ ضِعْضَةً
لَوْ نَجَّ مِنْهَا أَحَدٌ لَجَّ مِنْهَا سَعْدُ بْنُ مَعْدٍ» [حَدَّثَ صَحِيحًا]

45- *Aisha*, the mother of the believers, may Allah be pleased with her, reported that the Prophet of Allah, peace and blessings be upon him, said "The grave has a pressure, if anyone was to be saved from it, *Sa'ad Ibn Mo'az* would." (*Hadith Sahih*)

الميت يعذب بكاء أهله عليه
وهم من شر الناس له

**The dead person is tortured when his family
wails for him
(That makes him suffer)**

٤٦- وذكر أبو عمر بن عبد البر في كتاب (الاسيعاب) من
حدث أبي موسى الأشعري عن النبي ﷺ قال ((الميت يعذب بكاء
الحي عليه، إذا قالت النائحة، واعصاه، وانصراه، ونكاسياه، حد
الميت وفس له: أنت عصدها؟ انت ناصرها؟ أنت كاسيها؟))
[حدث حسن]

**46- Abu Mussa reported that the Prophet, may
the peace and blessings of Allah be upon him, said
“A dead person will suffer from the wailing of the
living people over his death. When a wailing woman
says bemoaning her husband “O my supporter, O my
provider,” the dead person will be moved roughly and
the angels will say to him “Are you her supporter?
Are you her provider?” (Hadith Hasan)**

ما يقال عند وضع الميت في قبره
وفي اللحد في القبر

**What should be said on placing the dead
person in his grave**

٤٧- روى ابن ماجة عن ابن عباس قال، لما أُرِدوا أن يحفروا
لرسول الله ﷺ، نَعَوْا بِأبي أبي عسدة، وكان بصريح كصريح أهل

مكة، وسعوا إلى أبي طلحة وكان هو الذي يحفر لأهل المدينة، وكان يلحد فبعثوا إليهما رسولين، قالوا اللهم حر لرسولك، فوجدوا أن طلحة فحيء به، ولم يوجد أبو عبدة فلحد برسول الله ﷺ.

[أخر صحيح لغيره]

47- *Ibn Abbas*, may Allah be pleased with him, said, "When the Companions wanted to dig a grave for the Prophet, they asked *Abu Obaida* to do that. He used to dig graves the way the people of Mecca used to. They also asked *Abu Talha*, who used to dig graves for the residents of Medina. They sent messengers to the two of them and prayed "O Allah, glory to You! You choose the one who digs the grave of Your Prophet." The messenger then found *Abu Talha* who came immediately whereas *Abu Obaida* could not be found then. So, *Abu Talha* dug the grave of the Prophet the way the residents of Medina used to." An authentic account)

٤٨- وروى أبو داود عن ابن عباس قال، قال رسول الله ﷺ: «اللحد لب، والشق لغير» حرحه ابن ماجة والترمذي وقال: حديث صحيح.

48- *Ibn Abbas*, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said "*Lahd* (a small hole at the side of a big grave) is for us while *Shaqq* (a hole on the earth) is for others" (*Hadith Sahih*).

الوقوف عند القبر
قائلاً بعد الدفن والدعاء بالتثبيت له
Standing by the grave after burying the
dead person And praying for him

٤٩ - أبو داود عن عثمان بن عفان - رضي الله عنه - قال قال رسول الله ﷺ إذا فرغ من دفن الميت وقف عليه، وقال استمعروا لأحكام وسألوا له بالتثبيت فيه (الآن يسأل) [حديث صحيح]

49- *Othman Ibn Affan*, may Allah be pleased with him, said "After burying a dead person, the Prophet, peace and blessings be upon him, would stand by the grave and say "Seek forgiveness for your brother, ask Allah for him not to hesitate in his answers for he is being questioned now (by the angels) " *(Hadith Sahih)*

٥٠ - ومن هذه الباب ما ثبت في الصحيحين عن عبد الله قال قال رسول الله ﷺ (ليس منا من لطم الحدود وشق الحيوب، ودعا بدعوى الجاهلية). [حديث صحيح]

50- *Abdullah* reported that the Prophet, peace and blessings be upon him, said: "She does not belong to us, the one who slaps her face, tears her clothes, and repeats the same expressions of (grieving that were uttered during the time of) *Jahileya* (pre-Islamic Paganism)" *Hadith Sahih*

۵۱ وفيهما أَيْصاً عن أبي بردة بن أبي موسى قال وضع أبو موسى رجلاً فعثي عليه ورأسه في حجر امرأة من أهله فصاحت امرأة من أهله، فلم يستطع أن يرد عليها شيئاً، فلما أقبل قال إني برئ ممن برئ منه رسول الله ﷺ فإن رسول الله ﷺ برئ من الصالفة والخالفة والشافقة [حديث صحيح]

51- Abu Barda Ibn Abu Mussa said "Abu Mussa got sick to the extent that he fainted. He was lying with his head in the lap of one of his family. A woman, from amongst his relatives, cried but he could not stop her. When he gained his conscious he said "I have no relation with the ones who have been denounced by the Prophet, for the Prophet, peace and blessings be upon him, denounced the wailing woman, the woman who shaves her hair (as a token of mourning) and the one who tears her clothes" (*Hadith Sahih*)

۵۲- ابن ماجه عن أبي امامة أن رسول الله ﷺ لعن الحامشه وجهها، والشافقة حينها، والداعية دانييل والنور إسناده صحيح [حديث صحيح]

52- Abu Umama reported that the Prophet of Allah cursed the one who slaps her face, the one who tears her clothes and the one who damns or inveighs herself (*Hadith Sahih*)

سؤال الملكين للعتك وهي انهوت من عذاب القبر وعذاب النار

How angels question the dead person (One should seek refuge from the torture of the grave)

٥٣ البخاري عن أنس بن مالك قال قال رسول الله ﷺ
إذا أُنزل العبد إذا وضع في قبره، وتولى عنه أصحابه، أنه يسمع قرع
سجلهم أنه ملكا فيعدانه فيقول له ما كنت تقول في هذا الرجل
محمد ﷺ؟ فم المؤمن فيقول أشهد أنه عبد الله ورسوله، فقال له
انصر إلى مفعدك من البر قد أتاك الله تعالى به مقعدا من الجنة
فأمرهم حصعاً، قال قعدة: وذكر ما أنه يفسح له في قبره أربعون
براً، قال مسلم: سبعون برّاً، ويملأ عليه حصراً إلى يوم يبعثون
ثم رجع إلى حديث أنس قال (أما المذنب والكافر فيقال له ما كنت
تقول في هذا الرجل؟ فيقول لا أرى، كنت أقول ما يقول الناس
فقال لا تريت، ولا تلت، وتصرب بمظروق من حديد صلبة بين
أذنيه فيصيح صيحة يسمعها من سه لا التفلين

فبت ليس عند مسلم، ثم رجع إلى حديث أنس إلى آخره وإنما هو
عند البخاري، فحدثه أكمل، وقول الملكين (و لا تلت) :

قال النحويون: الأصل في هذه الكلمة التلو، أي ولا تلتوت إلا
أنه قسب بء لنع بها بربك، وقد جاء من حديث أنس لا تريت
ولا تلتوت عني ما روه الإمام أحمد بن حنبل، أي لم يدر ولم يزل
الفر، فلم تتفع بذكر أيتك ولا تلاوتك [حديث صحيح]

53- Anas Ibn Matik reported that the Prophet,
peace and blessings be upon him, said "When

a person is placed in his grave and his friends turn their backs to him, he will hear the sound of their steps. Two angels will come to him and let him sit and say to him "What do you think of this man who was sent to you?" The believer would answer "I bear witness that he is the servant of Allah and His Prophet." They will comment then saying "Look at your place in hellfire! You have been given a good place in paradise instead of it." So, he will see both places. As for the hypocrite and the unbeliever, they (the angels) will ask him "What do you think of the man who was sent to thee?" and he will answer "I do not know! I used to go along with people in what they say." Then they will say to him "Cursed you are! Never did you have knowledge." Then, he will be hit with iron hammers on his ears. He will cry loudly to the extent that all the dwellers of other graves will hear him." (*Hadith Sahih*)

ذكر حديث البراء المشهور الحامع لأحوال
الموتى عند قبض أرواحهم وكيف قبورهم

The famous *Hadith* narrated by *Al-Bara'a Ibn Azib* that sums up The affairs of the dead at death and in the grave

٥٤ أخرجه أبو داود - الطيالسي وعبد بن حماد في مسندهم،
وعلي بن معاذ في (كتاب الطاعة والمعصية)، وهد بن السري في
رشته، وأحمد بن حنبل في (مسند) وغيرهم، وهو حديث صحيح له
طرق كثيرة، تهتم بحريج صرفه على بن معاذ فأنما أبو داود الطيالسي

فقال: حدثنا أبو عوانة عن الأعمش، قال هناد وحمزة: حدثنا أبو معاوية عن الأعمش عن سميهال بن عمرو، وقال أبو بصير: حدثنا عمرو بن سائب سمعه من سميهال بن عمرو عن راس عن البراء - يعني ابن عازب - وحديث أبي عوانة أنهما، وقال البراء: خرجنا مع رسول الله ﷺ في جنازة رجل من الأنصار فاستبعت إلى قبره، ولما يلحد، فجلس رسول الله ﷺ وحلبت حوله، كنما على رؤوس الصير، وقال عمرو بن سائب: وقع، ولم يفته أبو عوانة، فجعل يرفع بصره، ويظهر إلى السماء، ويحفص بصره، ويظهر إلى الأرض ثم قال: «أعود ناسه من عذاب القبر» قلته مراراً ثم قال: «إن العدد المومن إذا كان في النار من الآخره وانقطع من الدنيا، جاءه ملك فجلس عند رأسه فيقول: اخرجي منها فغير يطيقه إلى معرفه من الله ورصونه، فتخرج نفسه فتسئل كما يسئل قصر السماء، قال عمرو في حديثه: وم يقله أبو عوانة: إن كنتم ترون غير ذلك، وتزل ملائكة من الجنة يصب الوحده، كأن وحوهم السمسم، ومعهم أكفان من كفان الجنة، وحوط من حيوطها، فيحسبون منه مد البصر فإذا قصبت الملك لم يدعوها في يده ظرفة عين، قال «فذلك قوله تعالى ﴿نُوفِتُهُ رُسُلَنَا وَهُمْ لَا يُفْرَطُونَ﴾» قال فخرج نفسه كأضرب ربح وحدث، فخرج به الملائكة فلا يأتون على حد فيما بين السماء والأرض إلا قالوا: ما هذه الروح؟ فقال فلا، بحسن أسمائه حتى ينهوه به أبواب السماء الدنيا، فيخرج به، ويشعه من من كل سماء مقبوه حتى ينهي إلى السماء السابعة، فقال: اكسوا كتابه في علبس ﴿وَمَا أَذْرُكُ مَا عَلَيُونَ﴾ ﴿كَتَبَ مَرْقُومٌ﴾ ﴿شَهَادَةُ الْمُقَرَّبُونَ﴾ فيكتب كتابه في علبس، ثم يقال: رسوه إلى الأرض فيسي وعندهم أي منها حنفيهم، وفيها نعيهم، ومنها حرحهم ناره

أخرى، وقال فيرد إلى الأرض، وبعد روجه في حسده، هأنثيه ملكاً
تُسند الأسفار فسهراة، ويجلسه فيقولان من ربك؟ وما ديك؟
ومن نبيك؟ فيقول، ربي لله ونبي الإسلام، فيقولان، فما نقول في هذا
الرحل الذي بعث فيكم؟ فيقول هو رسول الله، فيقولان، وما ندرتك؟
فيقول جاء بالنبات من ربا فصب به وصاف، قال، وذلك
قوله تعالى ﴿يَخْتُلُ اللَّهُ الَّذِينَ آمَنُوا بِتَقْوَاهُ الْخَبْرَ الْغَيْبِ﴾
وفي الآخرة قال وسادي مادي السماء أن قد صدق عبيدي ففرشوه
من الحنة والسوة من الحنة، ورواه مرله عنها وبفسح له من بصره،
ويصل عمله له في صورته رجل حسن لوجه طيب الرائحة حسن
الشاب، فيقول، أنشر بما أعد الله لك أنشر برصوا من الله وحيات فيها
نعيم مفيم فيقول: بشرك الله بغير، من أنت فوجهك الوجه الذي جاء
بالخير؟ فيقول هذ يومك الذي كتب نوعاً أو الأمر الذي كتب نوعاً،
أب عملك الصالح فواسه ما علمتك إلا كتب سرى في طاعة الله طيناً
عن معصية الله فحراك الله حراً فيقول يا رب اقم أساعه كي أرجع
إلى هلي ومالي قال، (قال كان فاجر وكان في أقال من الأدب وأعطى
من الآخرة جاء ملك، فجلس عند رأسه فقال، أرحني أسه النفس
الخشنة أنشري بسخط من الله وغصنه، فترى الملائكة سود الوجوه
معهم مسوح من سر فإذا قبصها الملك فموا فلم دعوها في بده طرفه
عبر، قال، ففرق في حسده فبسترحه، فطع منها العروق والعصب
كالسعود الكثير الشعب من بصوف المتل، فوحد من الملك فحرح
كأنس حبة وحب فلا نمر على حد فيما بين السماء والأرض، إلا
قالوا ما هذه الروح الحبيثة؟ فيقولون هذ فلا بأسوا اسمانه حتى
يسهوا به إلى السماء السب فلا يفتح لهم، فيقولون ربه إلى الأرض أي

وعندهم أي منها حلقتهم وفيها بعدهم ومنها بحر جهنم تراه أخرى قال
 فيرمى به من السماء قال: وتلا هذه الآية ﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا
 حَرْتُ مِنَ السَّمَاءِ فَتَخِطُّهُ الصَّيْرُ أَوْ يَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِينٍ﴾.
 قال (بعد إلى الأرض وتعد فيه روحه، ويأبى ملك شديد لا يستهزئ
 فستهزئه وحلقاته فيقولان: من ربك؟ وما ذنبك؟ فيقول لا أرى،
 فيقولان: فما نقول في هذا الرجل الذي يعبد فيكم؟ فلا يهدي لأسمه
 فيقال محمد، فيقول لا أرى سمعت الناس يقولون ذلك قار، فيقال
 لا أدري فيصق عليه فتره حتى يختلف أصلاعه، وبمثل له عمه في
 صورته رجب فيريح الوجه من الريح فيريح الثياب، فيقال: أفسر بعدا
 الله وسخطه، فيقول: من أنت فوجهك الذي جاء بالنسر؟ فيقول
 أنا عمك أنحيث هو الله ما علمك إلا كتب طيب عن صاعقه لله سريع
 إلى معصيه الله)

قال عمرو في حسنه عن الممهال عن رباح عن البراء عن أبي
 بصير: (فقص له أصم أنكم مررت لو صرت بها جبل صار براب)
 أو قال (رأيت فيصره به صرته سمعها الحلائق إلا الثقلين، ثم تعاد
 فيه الروح فيصره صرته أخرى) لفظ أبي داود الطيالسي وحرره
 علي بن معبد الجهني من عدة طرق معه ورده، (ثم بقص له
 أعمى أصم معه مررت من حديد فيصره به صرته فسق بها من
 مؤانته إلى حصره ثم بعد فيصره صرته فهدى بها من مؤانته إلى
 حصره، وراد في بعض طرقه عند قوله مررت من حديد (لو اجتمع
 عليه الثقلان لم يفلوها فصر بها صرته فيصير ثراب، ثم تعاد فيه
 الروح، فصر بها صرته يسمعها من على الأرض عبر الثقلين، ثم
 يقال: افرشوا به لوائح من نار، وافحوا له باب إلى النار، ففرش له

لوحا من سر ويصح له باب إلى النار) وراى فيه عند قوله، وانقطع
 من الدنيا: (يركب به ملائكة غلاط شداد معهم حووط من سر وسرايل
 من فطراى يحنوشونه فيترع نفسه كما سرع السقود الكثير الشعب
 من الصوف المبطل بقطع معه عروقهم، فبدأ حرجت نفسه لعه كل
 ملك في السماء وكل ملك في الأرض [حدث صحيح]

54- Both *Abu Dawud Al-Tayalisi* and *Abd Ibn Hameed* in their Musnad (Verified Collection of Hadiths) and *Ali Ibn Ma'bad* in his book Obedience and Disobedience together with *Hinad Ibn Al Surri* in his book titled Asceticism, and *Ahmad Ibn Hanbal* in his Musnad and others narrate this *Hadith*. It is *Hadith Sahih* which has many narrations and versions with which *Ali Ibn Ma'bad* was extremely concerned. *Abu Dawud Al Tayalisi* said, "Abu Uuana told us quoting *Al A'mash* quoting *Al-Minhal Ibn Amr*, from *Zazan*, quoting in turn *Al Bara'a Ibn Azib* who said "We went out with the Prophet of Allah, peace and blessings be upon him, to attend the funeral of a man from *Ansar*. When we reached the cemetery, he was not buried yet. The Prophet sat down and we encircled him, in complete silence. Then, he kept looking up and down at the sky and the earth and then he said "I seek refuge in Allah from the torture of the grave." He said it many times and added "When a believer approaches the end of his life and is about to die, an angel sits next to his head and says to him "Come out, you virtuous soul, to enjoy Allah's forgiveness and satisfaction, and so it smoothly comes out like a drop of water coming out from a jug." He said *Amr* mentioned the following

part in his narration of the *Hadith*, but *Abu U'ura* did not. He said "You might not see that. But, white-faced angels whose faces are as bright as the sun come down from paradise carrying shrouds and scent. They sit far away from him until the angel of death takes the soul. When he does, they immediately take it as Allah, glory to Him, says **"Our angels take his soul and they never fail in their duty"**. Then, his soul leaves the body like the sweetest perfume ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them "Whose soul is this?" and they answer "It is soul of so and so calling him with the best name he likes." Then, they reach the gates of worldly sky, which open for him. The best inhabitants of each sky bid him farewell until they reach the seventh sky. Then, it is said "Write his record in *Illiyin*, the high place where the registers of the righteous are kept as Allah says in the glorious verse **"And what will explain to thee what *Illiyin* is? There is a register, fully inscribed, to which bear witness those nearest to Allah"**. And so it is written. Then it is said again "Take him back to the earth. I promised them that as I created them from the earth, so I will return them and then take them out once more." *Al Bara'a* then added "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask "Who is your Lord? What is your religion? Who is your Prophet?" So, he answers "Allah is my Lord, Islam is my religion." Then, they

ask "What do you say about the man sent to you with Allah's message?" He replies "He is the Prophet of Allah." They ask him again "How did you know that?" He answers "He brought us manifest verses and miracles from Allah, so I believed him." *Al-Bara'a* then commented "This is the meaning of the glorious verse that reads **"Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter."** He added "Then, voice coming from the sky calls on "My servant told the truth. Grant him furniture and garments from paradise and show him his place therein." So, his grave is enlarged and his charitable deeds take the form of a handsome, well-dressed, sweet smelling man who says you him "I am bringing you glad tidings of the satisfaction of Allah and the everlasting bliss of paradise." He says then to him "May Allah give you glad tidings. Who are you? Your face is laden with goodness." The man replies "This is your promised day - or he said, your promised reward - and I am your good deeds. I swear by Allah you have always been quick in observing His orders and slow in disobeying Him. May Allah reward you." So, he says "O Allah! Establish the Last Hour so that I can go back to my family and property."

Al-Bara'a said "If he is a disbeliever who indulges in the pleasures of worldly life and forgets about the Day of Judgment, when he approaches the end of his life and is about to die, an angel sits next to his head and says to him "Come out, you vicious soul, to suffer from the wrath and fury of Allah." Then, black-faced

angels whose faces are as dark as the night come down from hell carrying shrouds of fire. They sit far away from him until the angel of death takes the soul. When he does, they immediately clutch it. Then, his soul is divided in his body and the angels take it out cutting his nerves and veins like a forked iron bar coming out from wet wool giving the most disgusting smell ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them "Whose foul soul is this?" and they answer "It is soul of so-and-so (calling him with the worst name he hates)." Then, they reach the gates of worldly sky, which do not open for him. Then, it is said to them. "Take him back to the earth. I promised them that as I created them from the earth, so I will return them and then take them out once more." *Al-Bara'a* said "So, they throw him from the sky, and he read the verse **"If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped like a bird on its prey and thrown him into a far distant place"** *Al-Bara'a* then added "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask "Who is your Lord? What is your religion? Who is your Prophet?" So, he answers "I don't know." Then, they ask "What do you say about the man sent to you with Allah's message?" He cannot remember his name at that time, and they tell him that his name is Muhammad. He says "I don't know. I heard the people say that."

Then they say to him "May you have no knowledge at all" At that point his grave is narrowed until his organs quake His vicious deeds take the form of an ugly, hideously-dressed, bad smelling man who says you him "I am bringing you bad tidings of the wrath of Allah and the everlasting torture of hell" He says then to him "Who are you? Your face is laden with evil" The man replies "I am your vicious deeds I swear by Allah you have always been slow in observing His orders and quick in disobeying Him"

Amr narrated in the *Hadith* he reported from *Minhal Ibn Amr*, quoting *Zazan*, quoting in turn *Al-Baraa Ibn Azib* that the Prophet, may the peace and blessings of Allah be upon him, said "A deaf, mute creature who is equipped with a huge sledgehammer is assigned to attend to him He hits him once so hard that every creature hears the sound except for man and the Jinn Then, his soul is returned to him and he hits him again and again" The *Hadith* is reported by *Abu Dawud Al Tayalisi* and verified by *Ali Ibn Ma bad Al-Jahni* who added to it the following sentences "A deaf, blind creature who is equipped with a huge sledgehammer is assigned to attend to him He hits him hard from his forehead to his waist, and then hits him again and again" In other versions of the *Hadith*, he adds to the description of the sledgehammer "It is so heavy that if mankind and the Jinn gather to move it, they will not be able to He hits him once after which he turns into dust They his soul comes back to him and the creature hits him so hard that every creature on earth, except for the

Jinn and mankind, hears its dreadful sound. Then, it is said "Furnish his grave with two panes of fire and open to him a door to hell. And it is immediately done" (*Hadith Sahih*)

أَحْطَافُ الْأَثَارِ فِي سَعَةِ الْقَبْرِ عَلَى الْمُؤْمِنِ
بِالنِّسْبَةِ إِلَى أَعْمَالِهِمْ

Different Traditions on the Vastness of the Grave of a Believer

٥٥ جاء في حديث البخاري، ومسلم أنه فسح له سبعون
درعاً، وفي الترمذي (سبعون درعاً في سبعين درعاً) وفي حديث
البراء (مد البصر) وخرج علي بن معد عن معاذة قالت قلت
لعائشة - رضي الله عنها - ألا تحسرس عن مפורنا ما تلقى وما
صنع به؟ فقالت بن كل موت فسح له في قبره أربعون درعاً
فت وهذا إما يكون بعد صيق السؤال وأما الكافر فلا يزال قبره
عليه صيف

55- *Bukhari* and *Muslim* both reported that the
'grave of a believer will be 70 yards'

In *At Tirmizi*, it will be 70 sq yards. In the *Hadith*
of *Al Bara'a* it will as wide as one could see. *Ali Ibn*
Ma bad reported on the authority of *Mu'adhah* that
she asked *A'isha* "Will you tell us about our graves,
what is going to happen to us?" She said "If a person
is a believer, his grave will be as wide as 40 yards" I
said "This will follow the pressure of the grave at the
time of the questioning. As for an unbeliever, his
grave will be always narrow"

ما يكون منه عذاب القبر واختلاف أحوال
الخصاة فيه بحسب اختلاف معاصيهم

The causes of grave torture
(The different conditions of the disobedient
according to their sins)

٥٦- أبو بكر بن أبي سبيعة عن أبي هريرة عن النبي ﷺ قال:
«أكثر عذاب القبر من البول». [حديث صحيح]

56- On the authority of *Abu Huraira*, may Allah be pleased with him, *Abu Bakr Ibn Abu Shaiba* reported that the Prophet, may the peace and blessings of Allah be upon him, said "Urine is what makes most people tormented in the grave" (*Hadith Sahih*)

٥٧- والنحاري ومسلم عن ابن عباس قال: مر النبي ﷺ على قبرين فقال: «إيهما ليعديان وما يعذب في كبر، أما أحدهما فكان يمشي بالنميمة، وأما الآخر فكان لا يستتره من بوله» فدعا بعسيب رطب فشفه فاشير ثم عرس على هذا واحد وعلى هذا واحداً، ثم قال: «لعله يحفف عنهما ما لم ييبسا».

57- *Bukhari* and *Moslem* reported that *Ibn Abbas* said. "The Prophet of Allah, peace and blessings be upon him, passed by two graves and said. "They are being tortured because of minor failings. One of them used to spread slander amongst people and the other used not to cleanse himself after urination." Then, he asked for a fresh green plant and divided it into two. Then, he planed one on each grave and said "So long as these are green, they will alleviate their torment."

٥٨ البحري عن سمرة بن حذاف قال: كان النبي ﷺ إذا صلى صلاه أقبل على بوجهه، فقال: (من رأى منكم الليلة رؤيا؟) قال: فبينما أنا في أحد رؤيا قصتها، فنقول ما شاء الله، فسألتنا يوماً فقال: ((هل رأى أحد منكم رؤيا؟)) قلنا: لا. قال: ((لكني رأيت الليلة رحلين اتناني فأحدا بيدي فخرجاني إلى الأرض المقدسة، فإذا رجل حائس ورجل قائم بيده كلب من حديد يدحبه في شدة حتى يبلغ ففاه، ثم يفعل بشدة الآخر مثل ذلك وسنم شقه هذا فيعود فيصع مثله فلب ما هذا؟ قلنا: انطلق، فانطلق حتى أتى على رجل مصططح على ففاه ورجل قائم على رأسه ففهر أو صحرة فساح بها رأسه، فإذا صر به تدهده الحجر فانطبق لباحده فما يرجع إلى هذا حتى يلتئم رأسه وإذا رأسه كما هو فعاد إليه فصره، قلت: ما هذا؟ قلنا: انطلق فاطلنا إلى ثقب مثل التور أعلاه صيق وأسفه واسع يتوقف تحته نار، فإذا قرب ارتفعوا حتى كانوا أن يخرجوا، فإذا حطب رجعوا فيها وفيها رجال ونساء عراة، فقلت: ما هذا؟ قلنا: انصق، فاطلنا حتى أتينا على نهر من دم فيه رجل قائم وعلى شط النهر رجل بين يديه حجارة، فأقبل الرجل الذي في النهر فإذا أراد أن يخرج رمى الرجل بحجر في فيه فراه حيث كان فجعل كلما جاء ليخرج، رمى في فيه بحجر فيرجع كما كان فقلت: ما هذا؟ قلنا: انطلق فاطلنا، حتى أتينا إلى روضة حصراء فيها شجرة عظيمة وفي أصلها شبح وصبيان وإذا رجل قريب من شجرة بين يديه نار يوقدها فصعد في الشجرة واطلني داراً لم أر قط أحسن منها فيها شيوخ وشباب ونساء وصبيان، ثم أخرجني منها فصعدا في الشجرة، فأحلامي داراً هي أحسن وأفضل، فيها شيوخ وشباب قلت: طوفتاني الليلة فأخبرني عما رأيته، قلنا:

نعم الذي رأيت يشق شدة. فكذاب بحسب الكذب، فنحمل عنه حتى يبلغ لافاق فبصنع به إلى يوم القيامة والذي رأيت يشق رأسه فرحل علمه الله العرس فنام عنه سائلين ولم يعمل فيه بالنهار . يفعل به إلى يوم القيامة، وأما الذين رأيتهم في النقب فهم الرعاة، والذي رأيه في النهر كل الرعاة، والشيخ في أصل الشجرة: إبراهيم والنصصان حوله، فلولاء الناس. والذي يوقد النار مالك حرس الدار، وأسد الأولى دار عامة المؤمنين، وأما هذه أسرار دار الشهداء، وأب جبريل، وهذا مكانين فارفع رأسك فرفع رأسي فد فوقي مثل السحاب، ولا ذلك منك، فقلت. دعاني أسحل مرلي قال إنه بفي لك عمر. ولم نكملوه فلو استكمته أثبت منك (حديث صحيح)

58- Bukhari reported that Samura Ibn Jundob said "The Prophet, may the peace and blessings of Allah be upon him, used to turn his face toward us after he finishes prayer and ask "Who has seen a vision (dream) tonight?" If one of us saw one, he would tell it and the Prophet then comments. "Allah, glory to Him, knows best " One day, he asked us "Have any of you seen a vision tonight?" We answered in the negative He said "But I have I have seen two people who led me to the Sacred Land, where I saw two persons one of them was sitting down and the other was standing by him holding an iron hook which he puts into the other man's jaw until it pierces through and reaches his nape Then, he did the same to the other jaw Then, the man's jaws heal and return to normal once more At this, the other man did what he had before So, I asked the two men

accompanying me "What is this?" But they said "Let's go " We went forth and I saw two men the first was lying on his back and the second was standing by him holding a rock Every time the second man hits the first with the rock on his head, his head is fractured and the rock rolls far away So, he goes to collect it while the first man's head gets healed and returns to normal Then, he does the same again and again So, I asked the two men accompanying me "What is this?" But they said "Let's go " We went forth and I saw a hole that looked like a furnace, being narrow in the top and wide in the bottom with blazing fire under it. Naked men and women were locked in that furnace Whenever the fire blazes, they rise up till they reach the top and almost come out of the furnace only to get down again when the flames are about to quench So, I asked the two men accompanying me "What is this?" But they said "Let's go " We went forth and I saw a river of blood with a man in the center and another on the beach holding many stones Whenever the man in the river gets closer to the beach in an attempt to get out, the other one throws a stone in his mouth returning him to the center Then, the man in the river attempts again to come out, only to be thrown once more by a stone, and so on So I asked the two men accompanying me "What is this?" But they said "Let's go " We went forth and I saw a green garden that contains a very large tree under which an old man and some children sit. Close to the tree, there stood a man smoldering a fire The two people accompanying

me led me to ascend the tree. They conducted me to a house - full of old and young men - that is more beautiful than anything I have ever seen before. So, I said to the two men accompanying me "You made me wander tonight, so explain to me what I have seen."

One of them said "As for the one whose jaw is pierced by the hook, he is a liar who used to tell lies that become well-known in worldly life. He will stay like this till the Day of Judgment. As for the man whose head is fractured, he is a man whom Allah has taught the Qur'an. But, he neither recited it at night nor applied it during the day. He will remain like this till the Day of Judgment. As for those whom you saw locked in the furnace, they are the adulterers, and the one standing in the river of blood, is the person who deals in usury. As for the old man standing by the tree, he is Abraham, peace and blessings be upon him, and the children surrounding him are mankind. The one who blazes the fire is *Malik*, the angel of hell and the first house we entered is the paradise of believers. But, this house we are in now is the paradise of martyrs. I am Gabriel and this is Michael. Now, raise your head, Muhammad." So, I raised my head and saw something like clouds. They said "This is your abode." I said: "Let me in," but they said "You still have some years to live, when they end, you will enter your house." (*Hadith Sahih*)

قوله تعالى:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾ الآية

The explanation of the verse that reads:

“Allah will establish in strength those who believe, with the word that stands firm, in this world ”

٥٩ مسلم عن البراء بن عازب عن النبي ﷺ قال: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ قال: برئت في عذاب القبر، يقال له من ربك؟ فيقول: الله ربّي وسي محمد فذلك قوله ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾.

وهي رواية أنه قول البراء ولم يذكر النبي ﷺ

قلب وهذا الطريق وإن كان موثقاً فهو لا يقال من جهة الراي فهو محمول على أن النبي ﷺ قاله كما في لروايه الأولى كما حرمه النسائي وس ماحه في مسهم والحري في صحيحه، وهذا لفظ الحري [حديث صحيح]

59- On the authority of *Al Bara'a Ibn Azib* Moslem reported that the Prophet, may the peace and blessings of Allah be upon him, said “The glorious verse reading: **“Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter”** was revealed to comment on the torture of the grave. A dead person will be asked “Who is your Lord? He will answer “Allah is my Lord and Muhammad is my prophet ” This is the meaning of the verse **“Allah**

Allah This is the explanation of the glorious verse that reads **“Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter”** Abu Da'ud verified this *Hadith* in his *Sunan* saying *“Al-Bara'a Ibn Azib* said that the Prophet, may the peace and blessings of Allah be upon him said *“When the Muslim is asked in his grave and he testifies that there is no god but Allah and that Muhammad is the Prophet of Allah, this is the explanation of the glorious verse that reads “Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter,”* as mentioned before in the long *Hadith* narrated by *Al Bara'a (Hadith Sahih)*

۶۱- وخرج النسائي عن جامع بن شاذان قال سمعت عن الله سر
سار يقول. كنت جالساً عند سلمان بن صرد، وخالد بن عرفة،
وذكر أن رجلاً مات بطنه، قال يسهين أن شهيداً حبريه، فقال
حدهم الآخر أئمة بعد رسول الله ﷺ (من قبله بطنه لد بعدت في
فرد) خرج به نور الطيالسي في مسنده، قال حدث سعة، قال
أخرى جامع بن شاذان، ذكره وراد فقال لآخر بي [حديث صحيح]

61- Al Nasae'e reported from *Jame'e Ibn Shaddad* that he heard *Abdullah Ibn Yasur* saying "I was sitting with *Salman Ibn Sud* and *Khalid Ibn Arfata* when they mentioned that a man died of an internal disease and expressed their desire to attend his funeral. One of them said to the other "Did not the

Prophet of Allah, peace and blessings be upon him, say "He who dies of an internal disease would not be tortured in his grave?" (Verified by *Abu Dawud Al Tayalest* in his *Musnad* introducing it as follows "Shu'ba reported that *Jame'e Ibn Shaddad* said' (and he mentioned the same wording) and added that the other answered the question in the affirmative)

(*Hadith Sahih*)

٦٢ الحامس. روى الترمذي، عن ربيعة بن سيف، عن عبد الله بن عمرو قال: قال رسول الله ﷺ: (مَنْ مَاتَ مِنْ مُسْلِمٍ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةِ الْجُمُعَةِ، لَا وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ). قَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَلَيْسَ إِسْنَادُهُ بِمُصْطَلٍ، رُبَيْعَةُ بْنُ سَيْفٍ بِهِ يَرْوَى عَنْ عَبْدِ الرَّحْمَنِ الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَلَا يَعْرِفُ لِرُبَيْعَةَ بْنِ سَيْفٍ سَمَاعٌ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

62- *At Termizi* reported that *Rabee'a Ibn Seif* quoted *Abdullah Ibn Amr* who said "The Prophet of Allah, peace and blessings be upon him said "The Muslim who dies on Friday, whether during the day or at night, will be protected from the torture of the grave" *At-Termizi* said that this *Hadith* is *Hasan*, *ghareeb* but does not have *isnad motasil* *Rabee'a Ibn Seif* always narrated *Hadiths* from *Abdul Rahman Al-Hobla* quoting *Abdullah Ibn Amr* We have never known that he reported *Hadiths* from *Abdullah Ibn Omar*

الميت يعرض عليه مقعده بالعشاء والعشي

**The dead person is brought to his abode
(in paradise or hell) morning and evening**

٦٣ البخاري ومسلم عن ابن عمر أن رسول الله ﷺ قال
إن أحكم ذناب ما عرض عليه مقعده بالعشاء والعشي إن كان من
هل الجنة فمن أهل الجنة، وإن كان من أهل النار فمن أهل النار.
قال هذا مقعدك حتى يبعثك الله إليه يوم القيمة [حديث صحيح]

63- On the authority of *Ibn Omar, Bukhari and Muslim* reported that the Prophet, may the peace and blessings of Allah be upon him, said "When a person dies, his last abode is shown to him twice in the morning and in the evening whether he is of the dwellers of paradise or hell. It is then said to him "This is your eternal abode until Allah resurrects you on the Day of Judgment" (*Hadith Sahih*)

٦٤ وقال عبد الله بن مسعود: روح كل فرعون في جوف طير سوداء تعرض على أسر كل يوم مرتين يقال لهم هذه داركم فذلك قوله تعالى: ﴿لَا يُغْنِي عَنْهُمْ عَنْهُمْ غُلُوبُهُمْ﴾ وعنه أيضاً: إن أول أحهم في جوف طير سوداء تعرض على حهم ونروح كل يوم مرتين فذلك عرصه [بحر حسن]

64- *Abdullah Ibn Masood*, may Allah be pleased with him, said "The souls of the family of the Egyptian Pharaoh are placed inside some black birds. They are brought to hell twice every day and told that it is their last abode. This is the explanation of the glorious verse that reads "In front of the fire

will they be brought morning and evening”
Abdullah Ibn Mas'ood also reported that their souls
 are put inside black birds that pass by hell two times
 a day. An authentic account.

هول الله تعالى:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
 إِلَّا مَنْ شَاءَ اللَّهُ﴾

Explanation of the verse reading:

**“The trumpet will just be sounded, when all
 that are in the heavens and on earth will swoon
 except such as it will please Allah to exempt.”**

وهم الملائكة، أو الشهداء أو الأنبياء، أو حملة العرش، أو حبريل،
 أو مكائيل أو ملك الموت، صعدوا من

This verse refers either to the angels, the
 prophets, the martyrs, or to Gabriel or Michael or the
 angel of death

٦٥ روى الأئمة عن أبي هريرة قال: قال رجل من اليهود: سوف
 المدينة والذي اصطفي موسى على أنسر فرفع رجل من الأنصار
 يده فاصمه، قال تقول هذا، وكتب رسول الله ﷺ: “فكرت ذلك برسول
 الله، قال الله عز وجل: ﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ
 فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾ ثم نُفِخَ فِيهِ أُخْرَى فَبَدَأَ هُمْ قِيَامًا يَنْظُرُونَ﴾
 فأكبروا من رفع رأسه فبدأ، أن بموسى أحد بعثته من قوائم العرش
 فلا أدرى أرفع رأسه في أو كبر من استثنى الله ومن قال: أن خير
 من يؤمن من متى، فقد كذب، فطأ ابن محبة أخرجه عن أبي بكر بن

أبي شبيه عن علي بن مسهر ، وأخرجه الترمذي عن أبي كريب محمد بن العلاء ، قال حدثنا عبدة بن سليمان حمصيا ، عن محمد بن عمرو ، عن أبي سلمة ، عن أبي هريرة قال الترمذي حديث حسن صحيح ، وأخرجه البخاري ومسلم بمعه [حديث صحيح]

65- *Bukhari and Moslem reported that Abu Huraira said "Once a Jew was standing in Medina's main marketplace when he said "I swear by Him Who preferred Moses to the rest of humanity that "* Then, a Companion from the *Ansar* raised his hand and slapped him saying "How dare you say that while we have the Prophet of Allah, peace and blessings be upon him?" So, I (*Abu Huraira*) told the Prophet about that and he commented "Allan, glory to Him, says **"The trumpet will just be sounded, when all that are in the heavens and on earth will swoon except such as it will please Allah to exempt. Then will a second one be sounded, when behold, they will be standing and looking on."** At that, I will be the first creature to raise his head, when I see Moses holding the pillars of the Throne So I get confused not knowing whether I should raise my head before him or whether he is one of those Allah exempted And he who says that I am better than Prophet *Yunus* would be telling a lie" (*This Hadith was reported by Ibn Maja from Abu Bakr Ibn Shaiba quoting Ali Ibn Mosher At Termizi reported it from Abu Kareeb Muhammad Ibn Al Ala'a quoting Muhammad Ibn Amr, in turn quoting Abu Salama from Abu Huraira He said this Hadith is Hasan Sahih , (Hadith Sahih)*

ما جاء في حشر الناس إلى الله عر وجل
 حفاة عراة عرلاء وهذا أول من يكسى منهم وهذا
 أول ما يتكلم من الإنسان

**Gathering people before Allah bare footed,
 naked and uncircumcised (Who would
 be dressed first and which organs
 would speak first)**

٦٦- مسلم عن ابن عباس - رضي الله عنه - قال، قدم نبينا
 رسول الله ﷺ بموعظة فقال: يا أيها الناس إكم تحشرون إلى الله
 حفاة عراة عرلاء كما بدأ أول خلق بعده وعراة عراة إنا كد فاعلين،
 ألا وإن أول الناس يكسى يوم القيمة إبراهيم عليه (الصلاة و) السلام،
 ألا وإليه يؤتى برجال من أمي فيؤخذ بهم ذات الشمال فأقول
 يا رب اصحابي فيقول بك لا تدري ما حثوا بعدك فأقول كما
 قال العبد الصالح ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إلى قوله
 ﴿الْعَرِيرُ الْحَكِيمُ﴾ قال فقال بهم لم يزالوا مذبرين على أعقابهم
 مد فارقههم... خرجه البخاري أيضا والرمذي [حديث صحيح]

66- On the authority of *Ibn Abbas* may Allah be pleased with him *Moslem* reported that the Prophet, peace and blessings be upon him, stood up among us and said "O Muslims' You will be gathered before Allah barefooted, naked, and uncircumcised (as Allah says): "As We began the first creation We shall repeat it." The first creature to be dressed on the Day of Judgment will be Abraham, peace and blessings be upon him. Lo! Some men of my followers will be brought and taken towards the left side i.e. to

hell), and I will say "O Lord, my Companions' Allah would say to me "You have no idea what change they implemented after your death " I will then say as the righteous pious slave, Jesus, did: **"And I was a witness over them whilst I dwelt amongst them."** The narrator added then it will be said "Those people relegated Islam, kept on turning on their heels since you left them " This *Hadith* is also reported by *Bukhari* and *At Termizi (Hadith Sahih)*

٦٧- عن معاوية بن (جبله) رضي الله عنه - عن النبي ﷺ في حديث ذكره قال: وأشار يده إلى الشام فقال: ((ههنا إلى ههنا تحشرون ركاباً ومشاة وتجرون على وجوهكم يوم القيامة، (على) أقدامهم القدام، توفون سبعين أمة، أنتم خيرهم على الله، وأكرمهم على الله وإن أول ما يعرب عن أحكم فحده)) وفي رواية أخرى ذكرها ابن شعبة: ((وإن أول ما يتكلم من الإنسان فحده وكفه)). [حديث صحيح]

67- Narrated *Mu'aweya Ibn Jabala*, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, pointed to the Levant and said "There you will be gathered while being riders and walkers and you will be dragged on your faces on the Day of Judgment with other nations. You will be the most favored and the most honored in the sight of Allah. The first organ to speak of one's body will be his thigh." In another version reported by *Ibn Abu Shaiba*, the Prophet said "The first organ to speak of the man will be his thigh and palm." This explains the glorious verse reading **"Every man that day will have concern enough to make him careless of others"**

٦٨- مسلم عن عائشة - رضي الله عنها قالت سمعت رسول الله ﷺ يقول: «يحشر الناس يوم القيمة حفاة عراة غلابة» قلت يا رسول الله الرجال والنساء جميعا يضر بعضهم الى بعض قال يا عائشة لا امر اشد من أن يضر بعضهم الى بعض».

[حديث صحيح]

68- On the authority of A'isha, may Allah be pleased with her, Moslem reported that she said "Prophet Muhammad, peace and blessings be upon him, said "People will be gathered barefooted, naked and uncircumcised." I said "O Allah's Prophet! Will men and the woman look at each other?" "He said "O A'isha! The situation will be too hard for them to pay attention to that" (*Hadith Sahih*)

٦٩ - مسلم عن سليم بن عامر، عن المقداد بن الأسود - رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «تنبى الشمس يوم القيامة من الحلق حتى تكون منهم كمفاز من قال سليم بن عامر هو الله ما أدري ما يعني بالمثل مسافة الارض او المثل الذي يكحل به العبر قال: «فكون الناس على قدر أعمالهم في العرق، فمنهم من يكون الى كعبيه، ومنهم من يكون الى ركبتيه، ومنهم من يكون الى حقبيه، ومنهم من يلجمه (العرق) (الجامد)» قال: وأشر رسول الله ﷺ بيده الى فيه، وأخرجه الترمذي ورواه قوله تكحل به العين فتصهرهم الشمس. [حديث صحيح]

69- Moslem reported from Sulaim Ibn Amer, that Al-Miqdad Ibn Al Aswad, may Allah be pleased with him, said "The Prophet, peace and blessings be upon him, said "On the Day of Judgment, the sun would

draw so close to the people that there would be left only a distance of one mile " *Sulaim Ibn Amer* said "By Allah I don't know whether he meant by "mile" the unit of measuring distance or the tiny instrument used for applying kohl to the eyes " The Prophet however, is reported to have said "People would be submerged in perspiration according to their deeds some up to their heels, some up to their knees, others up to their waists and some would have the bridle of perspiration (as he pointed his hand toward his mouth " *At-Termizi* also reported this *Hadith* but he added "A mile by which they apply kohl to the eye which the sun will melt " *Hadith Sahih*)

٧٠- وسكر ابن المبارك (قال) : أخبرني مالك بن معول، عن عبد الله بن العسائر قال إن الأقدام يوم القيامة مثل السيل في الغمر ولسعيد الذي يجد قدميه موضعا يصعبهم عليه، وإن الشمس تسبي من رؤوسهم حتى لا يكون بينها وبين رؤوسهم أم قال ميلا أو ميسر ثم سراد في حرها بصعة وسور صعب، وعند الميراث ملك إذا ورث العبد أدى ألا إن فلان ابن فلان قد ثقت موارسته وسعد سعاده لا يشفي بعده أدى، ألا إن فلان ابن فلان قد حقت موارسته وشفي شفاء لا يسعد بعده أدى [حديث صحيح]

70- *Ibn Al Mubarak* related that *Malak Ibn Maghol* reported *Ubad Allah Ibn Al Izar* said "On the Day of Judgment, the feet will be like arrows in a pod and the lucky person will be the one who finds a place for his feet to stand on The sun will draw so close to people's heads that there would be left only a distance of one or two miles The heat of the sun will increase some sixty times as much Whenever a

slave's record is weighed by the balance, an angel will call out "The balance of so-and-so the son of so and so has been heavy, therefore he is very happy and will never experience unhappiness again" He will also say: "The balance of so and so, the son of so-and-so has been light, therefore he is deeply distressed and will never experience happiness again"

(An authentic account,

٧١ مسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: «إن العرق يوم القيامة يذهب في الأرض سبعين باعاً وإنه ليبلغ إلى أفواه المساكين أو دابهم» يشك ثور ابهم قال: أخرجه البخاري [حدث صحيح]

71- Moslem reported on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "People will sweat so profusely on the Day of Judgment that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches people's mouths or ears" Thaur doubted which one of them the Prophet mentioned and said "This Hadith is reported by Bukhari Hadith Sahih"

ما ينحّ من أهوال يوم القيامة ومن كربها

**What rescues people from the agony and
terrors of the Day of Judgment**

٧٢- مسلم عن أبي هريرة - رضي الله عنه - قال قال رسول الله ﷺ: «من نفس عن مسلم كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة» وذكر الحديث [حدث صحيح]

72- Moslem reported on the authority of *Abu Huraira*, may Allah be pleased with him, who said "the Prophet, peace and blessings be upon him, said "Whoever relieves him from a hardship he suffers on the Day of Judgment." (*Hadith Sahih*)

٧٢- وروى مسلم عن أبي قتادة - رضي الله عنه - أنه طلب عريماً له فنوارى عنه، ثم وحده فقال: أي معسر، قال: الله؟ فقال: الله. قال: فإني سمعت رسول الله ﷺ يقول: (من سره أن يحبه الله من كرب يوم القيامة فليس عن معسر أو يصع عنه). [حديث صحيح]

73- Moslem reported that *Abu Qatada* demanded (the payment of his debt) from his debtor but he disappeared; later on he found him and said. "I heard Allah's Prophet, peace and blessings be upon him, say "he who loves to be saved by Allah from the torments of the Day of Judgment should give respite to the insolvent or remit their debts (*Hadith Sahih*)

٧٣- وروى لأئمة عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: (سبعة مظلوم ساء في ظله يوم لا ظل إلا ظله: الإمام العليل، وشاب شأ في عبده ساء، ورجل قلبه معلق بالمساحد، ورجلان نجا في الله اجتماعاً عليه وتفرقاً عنه، ورجل دعه امرأه ذات مصيب وحمال فقال: إني أحب الله، ورجل تصق صدقة فأحرقها حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خالياً ففاضت عينه). معنى (في ظله) أي في ظل عرشه وقد جاء هكذا تفسير في الحديث [حديث صحيح]

74- *Imams* of the *Hadith* reported on the authority of *Abu Huraira* that the Prophet, peace and blessings be upon him, said "Seven people will be shaded by Allah on the day when there be no shade except His. They are a just ruler, a young man who has been brought up in the worship of Allah since his childhood, a man whose heart is attached to mosques, two people who love each other only for Allah's sake and who meet and depart for Him only, a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her saying 'I am afraid of Allah,' a person who practices charity so secretly that his left hand does not know what his right hand has given to the poor, a person who remembers Allah in seclusion so intensively that his eyes get flooded with tears" The phrase 'His shade' means the shade of His throne as mentioned in the commentaries of the *Hadith* (*Hadith Sahih*)

الشفاعۃ العامة لنبينا محمد ﷺ لأهل المحشر

The general intercession of the Prophet for the gathered people

٧٥- مسلم عن أبي هريرة - رضي الله عنه - قال، أتى النبي ﷺ يوماً بلحم فرفع إليه الدرع وكان نعجه فيهن منها بهشة فقال، أنا سيد الناس يوم القيامة وهل سرون ثم سالت، بجمع الله لأولس والآخرين في صعيد واحد فيسمعهم الداعي ويسفهم البصر ويسو الشمس فيبلغ الناس من العم والكرب ما لا يطيقون ولا يحملون فيقول بعصر الناس لعصر ألا ترون ما أنتم فيه؟ ألا ترون ما قد بلغكم؟

ألا تَظْهَرُونَ إِلَيَّ مَنْ يَشْفَعُ لَكُمْ إِلَيَّ رَبِّكُمْ؟ فيقول بعض الناس لبعض: اذهبوا، فيأتون آدم فيقولون: يا آدم أنت أبونا أبو البشر خلقتك الله بيده وفتح فيك من روحه، وأمر الملائكة فسجدوا لك أشفع لنا إلى ربك ألا ترى ما نحن فيه، ألا ترى ما قد بلغنا؟ فيقول آدم: إن ربي عصب اليوم عصبا لم يعصب قبله مثله ولن يعصب بعده مثله وإيه نهاني عن الشجرة فعصيته، نفسي نفسي، اذهبوا إلى (عبري، اذهبوا إلى) نوح، فيأتون نوح فيقولون: يا نوح، أنت أبونا الرسل إلى الأرض وسمائك ثم عند شكور، اشفع لنا إلى (ربك)، ألا ترى ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم نوح: إن ربي قد عصب اليوم عصبا لم يعصب قبله مثله ولن يعصب بعده مثله، وإيه قد كانت لي دعوة دعوت بها علي قومي نفسي نفسي، اذهبوا إلى إبراهيم، فيأتون إبراهيم فيقولون: يا إبراهيم أنت سي الله وحليله من أهل الأرض أشفع لنا إلى ربك ألا ترى ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم إبراهيم: إن ربي قد عصب اليوم عصبا لم يعصب قبله مثله ولن يعصب بعده مثله، وذكر كذباته، نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى موسى، فيأتون موسى فيقولون: يا موسى، أنت رسول الله فصلك الله برسلته وبتكليمه على الناس أشفع بنا إلى ربك، ألا ترى (إلى) ما نحن فيه؟ ألا ترى ما قد سعا؟ فيقول لهم موسى: إن ربي قد عصب اليوم عصبا لم يعصب قبله مثله ولن يعصب بعده مثله، وإيه قتل نفسي لم أؤمر بفعلها، نفسي نفسي، اذهبوا إلى عيسى فيأتون عيسى فيقولون: يا عيسى، أنت رسول الله وكلمت الناس في المهد وكلمة منه ألقيها إلى مريم وروح منه، فاشفع لنا إلى ربك، ألا ترى (إلى) ما نحن فيه؟ ألا ترى (إلى) ما قد بلغنا؟ فيقول لهم عيسى: إن ربي

غضب اليوم غصبا ثم يعصب قلبه مثله ولن يعصب بعده مثله، ولم يذكر دس نفسي نفسي، ذهبوا إلى عيري ذهبوا إلى محمد ﷺ فيأتون فيقولون: يا محمد أنت رسول الله وحاسم الناس، وغفر الله لك ما تقدم وما تأخر، اشفع لنا إلى ربك (الآن ترى إلى) ما نحن فيه؟ ألا ترى إلى ما قد بلغنا؟ فبطلق فاني أحب العرس فافع سحدا لربي، ثم يفتح الله علي ويلهمني من محامده وحسن الشاء عليه شب لم يفتح لأحد عيري مر فلي ثم قال يا محمد، ارفع رأسك، وسل تعطه واشفع تشفع، فارفع رأسي فأقول يا رب امي امي، فيقال يا محمد أدخل الجنة من امك من لا حساب عليه من الباب الامن من أبواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب، والذي نفس محمد بيده إن من دس المصر اعين من مصدريع الجنة لكما بين مكة وحر أو كما بين مكة وبصري، وفي البحري «كما بين مكة وحر». [حديث صحيح]

75- Moslem reported on the authority of Abu Huraira that cooked meat was brought to the Prophet, peace and blessings be upon him, and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said "I will be the master of all people on the Day of Judgment. Do you know why? Allah will gather all human beings of early generations as well as late generations on one plain so that the caller will be able to make them all hear his voice and the watcher will be able to see. The sun will come so close to the people that they will suffer such distress and trouble, as they will not be able to bear it. Then the people will say "Do not you see in what state you are? Do not you see what

condition you have reached? Won't you look for someone who can intercede for you with your Lord? Some people will say to others "Go to Adam." So, they will go to Adam and say to him: "You are the father of mankind, Allah created you with His own hand, and breathed His spirit into you, and ordered the angles to prostrate before you, so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" Adam will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter. He forbade me (to eat from the fruit of) the tree, but I disobeyed him. I care only for myself now as I am more in need of intercession. Go to someone else, go to Noah." So they will go to Noah and say (to him): "O Noah! You are the first (of Allah's Prophet) to the people of the earth, and Allah has named you a 'thankful slave,' so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" He will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. I only care for myself now. Go to someone else, go to Abraham." They will go to Abraham and say: "O Abraham! You are Allah's Prophet and his companion from among the people of the earth, so (please) intercede for us with your Lord. Do not you see in what state we are and to what condition we have reached?" He will say: "Today my Lord has

become angrier than he ever was before, or will ever become thereafter I have told three lies," and mentioned them "I only care for myself now " Go to someone else, go to Moses " The people will then go to Moses and say "O Moses! You are Allah's Prophet and Allah gave you superiority over the people with his Message and with his direct talk to you so (please) intercede for us with your Lord Do not you see in what state we are? Do not you see what condition we have reached?" Moses will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter I killed a person whom I had not been ordered to kill I only care for myself now Go to Jesus!" So they will go to Jesus and say "O Jesus! You are Allah's Prophet, and his word which he sent to Mary, and a superior soul created by him, and you talked to people while still young in the cradle (Please) intercede for us with your Lord Do not you see in what state we are? Do not you see what condition we have reached/Jesus will say "Today my Lord has become angrier than he ever was before, or will ever become thereafter " Jesus will not mention any sin, but will say "I only care for myself now Go to someone else, go to Muhammad, peace and blessings be upon him So they will come to me and say "O Muhammad! You are Allah's Prophet and the seal of the Prophets and Allah forgave your sins of the past and the future, so intercede for us with your Lord Do not you see in what state we are? Do not you see what condition we have reached?" The Prophet added "Ten I will go beneath the throne and

fall in prostration before my Lord Then Allah will guide me to such praises and glorifications to him as he has never did anybody else before me Then Allah will say "O Muhammad' Raise your head Ask for what you want, and you will be granted it. Intercede, and your intercession will be accepted " 'So I will raise my head and say "O My Lord' Have mercy on my nation, have mercy on my nation'" It will be said "O Muhammad' Let those of your followers who have no accounts, enter through the right gate of paradise, and they will share the other gates with the people " The Prophet further said "By the One in Whose hand my soul is, the distance between every two gateposts of paradise is like the distance between Mecca and Busra (in the Levant) or that between Mecca and Hajar." (Hadith Sahih)

٧٦ فصل: هذه الشفاعة العامة التي حص بها سيد محمد ﷺ من بين سائر الانبياء هي المراد بقوله عليه (الصلاة و) (السلام: لكل سي دعوة مستجابة فتعجل كل سي دعوته، وبي احضأت دعوني شفاعة لأمتي» رواه الامة البخاري ومسلم وغيرهما، وهذه الشفاعة العامة لأهل الموقف إنما هي ليحل حسابهم ويرحوا من هول الموقف وهي الخاصة به ﷺ وقوله: «أقول: يا رب، أمتي أمتي» اهنما بأمر أمته وإظهار محنته فيهم وشففه عليهم، وقوله فيقال: يا محمد، ادخل الجنة من أمك من لا حساب عليه يدل على أنه شفع فيما طلب من تعجيل حساب أهل الموقف، فإنه لما أمر بإحلال من لا حساب عليه من أمته فقد شرع في حساب من عليه حساب من أمته وغيرهم. وكان طلبه

هذه الشفاعة من الدس ببلهم من سه تعالى لهم حتى يطهر في ذلك
اليوم مقام بنيه ﷺ المحمود ادي وعده، ولذلك قال كل بني بس
لها، لست لها، حتى اسهى لأمر إلى محمد ﷺ فقال، ((اب لها))
[حديث صحيح]

76- This is the general intercession that has been exclusively granted to Prophet Muhammad. It is the meaning of the Prophet's saying "There is for every Prophet an invocation. I have, however, reserved mine for the intercession of my nation" Reported by *Bukhari Moslem*, and others. This general intercession which is devoted for the gathered people will be used for bringing about their judgment quickly and in order to be relieved from the horrors of the gathering. The Prophet, peace and blessings be upon him, will say the on the Day of Judgment "O My Lord! Have mercy on my followers, have mercy on my followers." This saying shows the Prophet's concern, love, kindness, and compassion for his followers. His statement in the *Hadith* "It will be said "O Muhammad! Let those of your followers who have no accounts, enter paradise" indicates that his intercession for bringing about judgment quickly has been accepted. This is obvious in Allah's order for him to allow those of his followers who have no account to enter paradise which means that judgment of those who have account, whether they are from his followers or not, has begun. People's plea for intercession from the Prophet, peace and blessings be upon him, will be through an inspiration from Allah.

so that his Prophet's glorious station, which he promised, will be shown up on that day Hence every Prophet will say "I am not in a position to do so" except for Muhammad, peace and blessings be upon him, who will say "I am the person who can do so "

(*Hadith Sahih*)

الشهادة حج المقام المحمود

How intercession will be glorious

٧٧- البرمدي عن أبي سعد الحنظلي رضي الله عنه قال قال رسول الله ﷺ «أنا سيد ولد آدم يوم القيامة ولا فخر وبيدي لواء الحمد ولا فخر ومن مني يومئذ اسم ومن سواه إلا أحب لوائي، وأول من تتشوق عنه الأرض ولا فخر قال فيخرج الناس ثلاث فرعات فيأتون اسم فيقولون انت أئمة فشفع لنا إلى (ربنا) فيقول: أيا أدبتم دنيا فأهبطت به إلى لارض (ولكن) سواي نوح (فيأتون نوح) فيقول: أيا دعوت على أهل لارض - عوة فهلكوا، ولكن (أدهو) إلى ابنهم فيأتون ابنهم فيقول: إني كذبت ثلاث كذبت، ثم قال رسول الله ﷺ «ما مني كذبة إلا ما حل بها عن دين الله، ولكن أتوا موسى فيأتون موسى، فيقول: إني قد قتل نفسي، ولكن أتوا عيسى (فيأتون عيسى) فيقول: إني عذب من دون الله ولكن أتوا محمد ﷺ فيأتوني فأطلق معهم، قال ابن جرير، قال ابن: فكانني أنظر إلى رسول الله ﷺ قال «فأحد حلقه باب الجنة فاقععه، فيقال من هذا؟ فيقال: محمد، فيفتحون لي ويرحبون فيقولون مرحباً فأمر سعد بن فلهمي من النساء والحمد، فيقال لي ارفع رأسك وسل عصي واشفع شفع وقل يسمع لقولك

هو المقام المحمود - أي قال الله فيه ﴿عسى أن يبعثك ربك مقاما محمودا﴾ وقال سفيان ليس عن أنس إلا هذه الكلمة فحد بحقه باب الجبه فأعفها، قال الترمذي، حديث حسن، [حديث حسن]

77- Reported *At Termizi* on the authority of *Abu Sa'eed Al Khudri*, may Allah be pleased with him, who said "The Prophet of Allah, peace and blessings be upon him, said "I shall be the master of the descendants of Adam on the Day of Judgment, and this is no boast. In my hand will be the banner of praise, and this is no boast. There will be no Prophet, Adam or any other, who will not be under my banner. I shall be the first from whom the earth will be cleft open, and this is no boast." The Prophet then added "The people will get terrified three times, therefore they will come to Adam and say "You are our father, so please intercede for us with our Lord." He will say "I committed a sin and I was sent down to the earth because of my sin, but go to Noah." They will come to Noah and he will say "I made an invocation against the people of the earth, therefore they were destroyed, but go to Abraham." They will come to Abraham and he will say "I told three lies, but got to Moses." They will come to Moses and he will say "I killed a person, but go to Jesus." They will come to Jesus and he will say "I was taken as a deity instead of Allah, but go to Muhammad." They will come to me and I will go with them." *Ibn Jud'an* reported *Anas* as saying "I was looking at the Prophet of Allah, peace and blessings be upon him, when he said "I will proceed on till I hold a ring of the door of paradise and I will clank it."

It will be said "Who is this?" It will be answered "Muhammad " Then they will open the door for me and they will bid welcome to me I then will fall in prostration before Allah Who will guide me to praises and glorification to Him It will be said to me "Raise your head Ask for what you want, and you will be granted it Intercede, and it (your intercession) will be accepted Say and your saying will be heard This is *Al Maqam Al-Mahmud* (the Glorious station) about which Allah has said in the Glorious Qur'an "**Soon will thy Lord raise thee to *Maqam Mahmud* (a station of praise and glory)**" *At Termizi* said "This *Hadith* is *Hasan* " (*Hadith Sahih*)

قال القاضي عياض: شفاعت سائر يوم القيمة خمس شفاعات

الأولى: لعامة

الثانية: رجال قوم الجنة غير حساب

الثالثة: في قوم من أمته استوجبوا النار بذنوبهم فيشفعه فيهم سيد عليه السلام ومن شاء أن يشفع وسخطوا عنه وهذه الشفاعة هي التي أكرهها المصدعة الحواريج والمعتزلة، فمضعها على أصولهم الفاسدة وهي لاستحقاق العفلي المسمى على المحسنين والناسخ.

الرابعة: فيمن دخل النار من المدينين فبحر ح شفاعته سيد (محمد عليه السلام) وغره من الأنبياء والملائكة وإخوانهم من المؤمنين

قلت: وهذه الشفاعة أكرهها المعتزلة أيضاً وإدراك معوها فيمن استوجب النار بدسه وإن لم يدخلها فأجرى أن يمعوها فيمن دخلها.

الخامسة. في ربه الدرجات في الجنة لأهلها ورفعها قال
القاضي عيسى وهذه الشفعة لا سكرها انمعرلة ولا سكر شفعه
الحشر الأول

٧٨ قبل شفاعته سدسه لعمه ابي طالب في التحفيف عنه، كما
رواه مسلم عن أبي سعيد الخدري - رضي الله عنه - أن رسول الله
ﷺ ذكر عنه يوم قال (لعله يشفعه شفاعة يوم القيمة
فجعل في صحصح من در بلغ كعبه علي منه دماغه) قبل قيل
فقد قال الله تعالى: ﴿فَمَا تَتْلُوهُمْ شَفَاعَةُ الْبَاطِلِينَ﴾ قبل له. لا تنفع في
الخروج من النار كعصاة المؤمنين الذين يرحلون منها ويحلون الجنة
[حدث صحيح]

Al-Qadi Eyyadh said "The intercession of our Prophet, peace and blessings be upon him, on the Day of Judgment will be of five kinds

The first is the general intercession

The second is allowing some people to paradise without judgment

The third is intercession for some people or followers who deserved fire because of their sins Those people will enter paradise because of our Prophet's intercession This type of intercession has been denied by the heretic *Khawarij* and *Mu'tazila* They rejected it because of their corrupted principle of rational deservingness which is based on approval and disapproval

The fourth type is intercession for some sinners who entered hell They will come out of the fire by

virtue of our Prophet Muhammad's intercession and the intercession of others such as the Prophets, the angels and their fellow believers I said "This intercession also is for the sinners who deserved hell but they have not entered it yet. So it is more appropriate that they will deny it for those who entered hell

The fifth is intercession for elevating the grades of the people of paradise. *Al Qadi Eyyadh* said "*Mu'tazila* deny neither this kind of intercession nor intercession in the first gathering

78- I said "There is a sixth intercession for the Prophet's uncle, *Abu Talib*, so that (his torment) might be relieved as reported by *Moslem* on the authority of *Abu Sa'eed Al Khudri*, may Allah pleased with him. He said explaining the verse that reads **"And remember the day when We shall call together all human beings with their leaders, glorifying the creation of man and mentioning the just judge, and the person whose record is questioned will surely be punished."**

٧٩- قال الترمذي وروى عن عمر بن الخطاب رضي الله عنه - قال . رجاسوا أنفسكم قبل أن تحاسبوا ، وتريوا للعرض الأكبر ، و إنما حوف الحساب على من حاسب نفسه في الدنيا . [خير صحيح]

79- Reported *At Termuzi* that *Omar Ibn Al Khattab*, may Allah be pleased with him, said "Bring yourselves to account before you will be called to judgment and get ready for the biggest presentation

Judgment will be easy only for those who brought themselves to account in this world ”

(An authentic account,

٨٠. البخاري عن عائشة - رضي الله عنها - قالت قال رسول الله ﷺ من حوسب يوم القيامة عد قلبه فقلب ما رسول الله ﷺ ليس قد قال الله: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينَهُ﴾ فسوف يحاسب حساباً يسيراً؟ فقال: ليس لك الحساب بما لك العرص من وقت الحساب يوم القيامة عد، أحرجه مسلم وأترمدي، وقال حديث حسن صحيح. [حديث صحيح]

80- Reported *Bukhari* on the authority of *A'isha*, may Allah be pleased with her, who said “The Prophet of Allah, peace and blessings be upon him, said “None will be called to account on the Day of Judgment, but will be punished ” I said: “O Allah’s Prophet! Has not Allah said **“Then as for him who will be given his records in his right hand, he surely will receive an easy judgment ”** Allah’s Prophet said. “That verse refers only to the presentation of accounts, but anybody whose record is questioned on the Day of Judgment will surely be punished ” (*Hadith Sahih*)

٨١. أبو داود عن عائشة - رضي الله عنها - قالت: سكرت البار فبكيت فقال رسول الله ﷺ: (وما بك بك؟) قلبك سكرت البار فبكيت فهل تذكرون اهلكم يوم القيامة؟ فقال: ما في ثلاثة موطن فلا يكر أحد أحداً. عند الميراث حتى يعلم أحف ميراثه أم نفل، وعند تطاير

الصحف حتى يعلم أين يقع كتابه في يمينه أم في شماله أم من وراء
 ظهره، و بعد الصراط إذا وضع بين ظهري جهنم حتى يحور»
 [حديث حسن]

81- *Abu Dawud* reported on the authority of *A'isha*, may Allah be pleased with her, who said "I remembered hell, so I cried" The Prophet, peace and blessings be upon him, asked me "Why are you crying?" I said "I remembered hell so I cried Will you remember your families on the Day of Judgment?" The Prophet, peace and blessings be upon him, said "No one will be able to remember anybody in three places These places are by the balance until they know whether their balance of good deeds will be heavy or light, at the time of scattering of the scrolls until they know whether they will be given their books in the right hand or in the left hand and on the *Sirat* which will be laid over hell until they pass over it" (*Hadith Hasan*)

قوله تعالى ﴿يَوْمَ نَبْصِرُ الْوَخُونَ وَنَسُودُ الْوَخُوءَ﴾

A commentary on the verse that reads:
"A day when some faces will shine while
others will be in the gloom of black."

٨٢ الترمذي عن أبي علف قال، رأى أبو أمامة رؤوس مصونة
 على سرح دمشق، فقال أبو أمامة «كلاب النار شر قتلى تحت أديم
 السماء، خير قتلى من قتلوه»، ثم قرأ قوله تعالى، ﴿يَوْمَ نَبْصِرُ الْوَخُونَ وَنَسُودُ الْوَخُوءَ﴾

وتسودُّ وُخوةٌ﴾ إلى حر لآلة ففت لأبي امامة انه لى اب سمعه
من رسول الله ﷺ قال لو لم سمعه لآ مره او مرتين او ثلاث حتى
ع سعا ما حشكموه، قال. هذا حث حسن. [حديث صحيح]

82- Reported At *Termizi* on the authority of *Abu Ghalib* who said "Abu Umama saw some heads hung on the tower of Damascus Thereupon, he said "The dogs of fire are the worst of those who were murdered The best of murdered people are those whom they killed " Then he recited the holy verse reading "On the day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black...." (up to the end of the verse Then, I said to *Abu Umama Al Bahuli* "Did you hear it from Allah's Prophet, peace and blessings be upon him?" He said "If I heard it once, twice, thrice, I would not have reported it you " He said "This *Hadith* is *Hasan*"
(*Hasan Hadith*)

قوله تعالى

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفَعِينَ مَعَهُ﴾ لآلة

A commentary on the verse reading:
"And the book of deeds will be placed before you; and thou wilt see the sinful in great terror because of what is recorded therein"

٨٣- وقد روى أن النبي ﷺ صرّب بصعتر الدفوف مثلاً فقال
﴿بما محقرات الدفوف كمثل قوم برلوا بفلاة من الارض وحصر صبيح
القوم فاطلق كل رح منهم بخصب ففعل ان رحل بحيء بالعو و الاخر

بالعودس ، حتى جمعوا سواداً وأحجوا سراً فشقوا حمرهم ، وأما الدب
الصغير يجمع على صاحبه فيهلكه إلا أن يعفر الله ، وتقوا محفرات
الدبوب فإن بها من أسه طائب [حديث صحيح]

83- It has been reported that the Prophet, peace and blessings be upon him, has given an example of minor sins when he said "Minor sins are like a group of people who came to an open space of land. When it was time for preparing their food, everyone of the group went to gather firewood. One of them would bring one stick and another one would bring two sticks until they gathered a great quantity of firewood. Then they kindled a fire and boiled their food. Similarly, a man may gather minor sins until they destroy him unless Allah forgives them. Avoid minor sins for Allah will certainly punish you for them."

(Hadith Sahih)

ما يسأل عنه العبد وكيفية السؤال

**What the slave will be questioned about
and how the questioning will take place**

قال الله تعالى ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ
مَسْئُولًا﴾ وقال: ﴿ثُمَّ إِنِّي مَرْحُومٌكُمْ فَسُئِلْتُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ وقال
﴿قُلْ بَلَىٰ وَرَبِّي لَتَشْعُرَنَّ ثُمَّ لَتَسْأَلُنَّ بِمَا عَمِلْتُمْ﴾ أي ما عميتموه وقال
﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ومن يعمل مثقال ذرة شراً يره
أي سأل عن ذلك ويجازى عليه والآيات في هذا المعنى كثيرة وقال
﴿ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾.

Allah the Most High says in the Glorious Qur'an "For every act of hearing, or of seeing, or of the heart will be inquired into on the Day of Judgment" And again Allah says "To Us is your return, and We shall show you the truth of all that ye did." Another verse reads "Say: "yeas, by my Lord, ye shall surely be raised up: then shall ye be told (the truth) of all that ye did." A third one reads "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, see it!" which means that Allah w.l. question people about these minor sins. Then they will be requited for what they did. There are many verses that have the same meaning. Allah also says "Then, shall ye be questioned that day about the joy ye indulged in!"

٨٤- السرمي عن أبي هريرة - رضي الله عنه - قال، لم يزلت هذه الآية ﴿لَتَسْأَلُنَّ يَوْمَئِذٍ النَّاسَ﴾ قال الناس يا رسول الله عن أي نعيم نسأل، فأنف هم الأسوار والعدو حاصر وسيوف على عوف؟ قال، ((إن ذلك سكر)) [حديث حسن]

84- *At-Termizi* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, who said "When this verse **"Then, shall ye be questioned that day about the joy ye indulged in!"** was revealed, some people said "O Allah's Prophet! What kind of joy will we be questioned about? We possess only water and dates, we are always prepared for war and carry our swords." The Prophet said "This will certainly take place" (*Hadith Sahih*)

٨٥ وعنه قال، قال رسول الله ﷺ، (إن أول ما يسأل عنه يوم القيامة يعني العبد أن يقال له ألم يصح لك جسمك وبروك من الماء البارد) قال الترمذي: حديث غريب [حديث صحيح].

85- *At-Termizi* also reported that the Prophet of Allah, peace and blessings be upon him, said "The first thing the slave will be questioned about on the Day of Judgment is as follows "Haven't We provided you with good health and quenched your thirst with cold water?" *At Termizi* said that this *Hadith* is *ghareeb* (*Hadah Sahih*)

اللَّهُ تَعَالَى يَكَلِّمُ الْعَبْدَ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمان

**How Allah, the Most high, will talk to His
slaves without directly**

٨٦- مسلم عن علي بن حاتم قال قال رسول الله ﷺ: ((ما منكم من أحد إلا سيكلمه الله ليس بينه وبينه ترجمان فبطر لمن منه فلا يرى إلا ما قدم، ويطر أشأم منه فلا يرى إلا ما قدم ويطر من بينه فلا يرى إلا السر تلقاء وجهه فيقول السر وبو سبق ثمرة))، قال ابن حجر قال الأعمش: وحديثي عمرو بن مروه عن حثمة عن عدي مثله ورواه فيه ((ولو بكلمه طيبة)). أخرجه البخاري والترمذي، وقال: حديث حسن صحيح. [حديث صحيح]

86- *Muslem* reported on the authority of *Adeyy Ibn Hatim* who said "Allah's Prophet, peace and blessings be upon him, said "There will be none among you but Allah will talk to him, and there will be no interpreter between him and Allah He will

look at his right and his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but hellfire. So, save yourselves from hellfire even by giving one half of a date in charity." *Ibn Hajar* added that *Al A'mash* said "Amr Ibn Murra said that *Khathama* narrated the same *Hadith* on the authority of *Adeyy* and added, "by giving one half of a date or even by saying a good word." It is reported by *Bukhari* and *At-Termizi* who said "This *Hadith* is *Hasan Sahih*" (*Hadith Said*

الخصائص يوم القيامة من أساطال هي حقوق الناس
وهي حسنة لهم حتى ينظروا منه

Retaliation on the Day of Judgment

٨٧- البخاري عنه أن رسول الله ﷺ قال، (من كانت عنه مظلمة لأخيه من عرصه أو شيء، فليحللها منه اليوم قبل أن لا يكون دينار ولا درهم، وإن كان له عمل صالح حده منه بغير مظلمته، وإن لم يكن له حسنة أحد من سبئات صحبه فحمل عليه).

87- *Bukhari* reported that Allah's Prophet, peace and blessings be upon him, said "Whoever has wronged his brother should ask for his pardon before his death, as in the hereafter there will be neither a Dinar nor a Dirham. He should secure pardon in his life before some of his good deeds are taken and paid to his brother. If he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him in the hereafter."

۸۸- مسلم عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال، أتدرون من المفلس؟ لو المفلس فب من لا درهم له ولا متاع قال إن المفلس من أمتي، من يأتي يوم القيامة بصلاة وصيام وزكاة، وبأنتي قد شتم هذا، وقذف هذا، وأكل مال هذا، وسفك دم هذا وضرب هذا، فيعطى هذا من حسنة هذا، وهذا من حسنة، فإن فبت حسنة قبل انقصاء ما عبه أحد من حسابهم فطرح عليه ثم طرح في النار، [حدث صحيح]

88- Moslem reported on the authority of Abu Huraira that the Prophet of Allah, peace and blessings be upon him, said "Do you know who the poor person is?" The Companions of the Prophet said "A poor man amongst us is one who has neither dirham with him nor wealth" The Prophet said "The poor of my nation is he who would come on the Day of Judgment with prayers, fasting and Zakat but he would find himself bankrupt on that day as he would have exhausted his virtues since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others. So, his virtues would be credited to the account of those who suffered at his hand. And if his good deeds fall short to clear the account, then their sins would be entered in his account and he would be thrown in hellfire."

(Hadith Sahih)

شهادته الأرض والبالج والأيام بما عمل فيها وعلمها
وهو شهادة المال على صاحبه وقوله تعالى
﴿وَحَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ﴾

The testimony of the earth, nights and days and wealth

٨٩ مسلم عن ابن عمر قال قال رسول الله ﷺ إنما من
صاحب ذهب ولا فضة لا يؤمن بها حقه إلا إذا كان يوم القيمة
صفت به صفائح من نار فحمى عليها في نار جهنم فيكوى بها حسه
وجنبه وظهره كلما مرت أعيت له في يوم كان مقداره خمسين ألف
سنة حتى يقضي (الله) بين العباد فيرى سبيله إما إلى الجنة وإما إلى
النار. قيل يا رسول الله، فإس؟ قال: «و لا صاحب نل لا يؤمن
بها حقه، ومن حقه: حلقه يوم وره» (١٠) إذا كان يوم القيمة
يطح لها بفاع قرقر أو فرم كانت لا يفد منها فصلاً واحد تطوّه
أحرقها وتعصه بأفوه كلف من عسها أو لاه رد عليه أحره في
يوم كان مقداره خمسين ألف سنة حتى يقضي بين العباد فيرى سبيله
إما إلى الجنة وإما إلى النار من يا رسول الله، فإسقر والعتم؟ قال
«و لا صاحب نقر ولا عتم لا يؤمن بها حقه إلا إذا كان يوم القيمة
يطح لها بفاع قرقر لا يفد منه شئ ليس فيها عقصاء ولا حلحاء ولا
عصاء تطوحه بفرويه ويطوّه بأطلافها، كلف من عليه أو لاه رد
عليه أحراره في يوم كان مقداره خمسين ألف سنة، حتى يقضي (الله)
بين العباد فيرى سبيله إما إلى الجنة، وإما إلى النار وذكر الحديث:
أحرقه الحاري بمعدّه [حديث صحيح]

89- *Moslem* reported on the authority of *Ibn Omar* who said "The Prophet of Allah, peace and blessings be upon him, said "If any owner of gold or silver does not pay the due *Zakat*, plates of fire will be beaten out for him on the Day of Judgment. These plates will then be heated in the fire of hell and his sides, his forehead and his back will be cauterized with them. Whenever they cool down, the process is repeated for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants, and he sees whether his path is to take him to paradise or to hell." It was said "O Prophet of Allah! What about the camels?" He said "If any owner of camels does not pay the due *Zakat*, including making them on the same day, a soft sandy plain will be set for him, as extensive as possible. He will find that not a single young camel is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them will be made to return for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants and he sees whether his path is to take him to paradise or to hell. It was said "O Prophet of Allah, what about cows and sheep?" He said "If any owner of cattle and sheep does not pay the due *Zakat* on the Day of Judgment, a soft sandy plain will be spread for them. He will find none of them missing, none with twisted horns without horns or with broken horns, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him

the last of them will be made to return to him for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants. And he would be shown his path leading him to paradise or to hell " (*Hadith Sahih*)

٩٠- وروى مالك موقفاً والنسائي والبخاري مرفوعاً عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ ((من أتته الله ملا فلم يؤد ركبته مثله يوم انقلبته شجاعاً فرج به ربيبان بصوفه يوم انقلبته ثم بأحد بهرمتيه، يعني شقيقه، ثم يقول أنا مالك، ان كنرك ثم لا ﴿ولا بخس﴾ الذين يبخون﴾ لأبيه [حديث صحيح]

90- Reported *Malik, Al Nasae'e* and *Bukhari* on the authority of *Abu Huraira*, may Allah be pleased with him, who said "the Prophet of Allah, peace and blessings be upon him, said "Anyone whom Allah has given wealth but does not pay its *Zakat*, his wealth will be presented to him on the Day of Judgment in the shape of a baldheaded poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say "I am your wealth, I am your treasure" The Prophet, peace and blessings be upon him, recited the Qur'anic verse "**Let not those who withhold** up to the end of the verse " (*Hadith Sahih*)

٩١- وعن ابن عمر رضي الله عنه قال قال رسول الله ﷺ ((ان جمع الله الأولين والآخرين يوم انقلبته برقع بكل عادر لواء يوم انقلبته فيقال هذه غدرة فلان ابن فلان [حديث صحيح]

91- *Ibn Omar*, may Allah be pleased with him, said "The Prophet of Allah, peace and blessings be upon him, said "When older people are gathered with later generations on the Day of Judgment, a banner will be raised for every betrayer, and it will be announced "This is the betrayer, (perfidy of so and so of so-and-so" *Hadith Sahih*

حوض النبي ﷺ في الموهف وسعته
وكثرة أوابيه وذكر أركانه ومن عليها

The Prophet's *Haud*: its length, width, vessels and those who will drink from it.

٩٢- مسلم عن أبي زر رضي الله عنه قال: قلت ب رسول الله، ما سعة أحوص؟ قال (والذي نفس محمد بيده لأيته أكثر من عدد نجوم السماء وكواكبها في الليلة المظلمة بمصحيه، فيه ألجه من شرب منها لم يظم، حر ما عليه سحب فيه مبراس من الحبة من شرب منه لم يظمأ، عرصه مثل طولله، ما بين عمان إلى أيلة، ماؤه أشد بياض من الثلج وأحلى من العسل) [حديث صحيح]

92- *Muslim* reported that *Abu Zarr*, may Allah be pleased with him said "I asked the Prophet of Allah about the vessels of the *Haud* and he answered "By Him in whose hand the soul of Muhammad is, its vessels are many more than the heavenly stars and planets in a dark night Whoever drinks from the vessels of paradise, will never get thirsty There are two streams pouring water from paradise into the last part of the *Haud* No thirst will ever overtake

whoever drinks from it. The length and width of the *Hawd* are like the distance between *Aila* (a town in the Levant) and Oman. Its water is whiter than ice and sweeter than honey" (*Hadith Sahih*)

٩٣- مسلم عن أنس قال: لما رسول الله ﷺ ذات يوم س أظهرت إلا أغشى بعماءة ثم رفع رأسه منسماً فقال: ما أصححك يا رسول الله؟ قال ((رب عني يا سورة فها)) سَمِ الله ابْنُ حَمْسِ الرَّحِيمِ ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ ﴿فَصَلِّ لِرَبِّكِ وَتُحَرِّ﴾ ﴿إِنْ شِئْتَ هُوَ الْأَبْتَرُ﴾ ثُمَّ قَالَ: أَتُرُونَ مَا الْكَوْثَرُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ سَهْرٌ وَعَنْدِيهِ رَبِي، عَلَيْهِ حَيْرٌ كَثِيرٌ، وَهُوَ حَوْصٌ تَرِدُ عَلَيْهِ أُمِّي يَوْمَ الْقِيَامَةِ أَيْتَهُ عِدَّةُ الْحَوْصِ، وَيُحْتَلَجُّ الْعِدَّةُ فَأَقُولُ: يَا رَبِّ، إِنَّهُ مِنْ أُمِّي فَيَقَالَ: مَا نَزَلِي مَا أَحَدْتُ بِكَ. وَفِي رِوَايَةٍ أُخْرَى مَا أَحَدْتُ (بِعَدَّتِكَ).

[حديث صحيح]

93- *Anas Ibn Malik*, may Allah be pleased with him, said While the Prophet of Allah, may the peace and blessings of Allah be upon him, was in the mosque, he was overtaken a bit by slumber, and then he raised his head laughing. We said "What makes you laugh O Prophet of Allah?" He said "A Surah of the Qur'an has just been revealed to me." Then he recited "To thee We have granted *Al-Kawther*. Therefore to the Lord turn in prayer and sacrifice. For he who hates thee- will be cut off." The Prophet added "Do you know what *Al-Kawther* is?" We said "Allah and his Prophet know better." He said "It is a river that my Lord has promised to give me. Besides being prosperous, it is a *Hawd* to which

my nation will proceed Its vessels are as many as the heavenly stars Some of my followers will be delayed (or prevented from drinking Therefore I will say "My Lord, they belong to my nation" Allah will say "You do not know what they did after you" (*Hadith Sahih*) reported by Moslem

٩٤ وعن عبد الله بن عمرو بن العاص قال، قال رسول الله ﷺ،
«حوضي مسيرة شهر، ورواياه سوا»، وماءه أبيض من الورق،
وربحة أطيب من المسك، كبرانه كنجوم السماء، من ورده فشرب منه
لم يصبأ بعده أبداً» أخرجه البخاري، [حديث صحيح]

94- Abdullah Ibn Amr Ibn Al Aas may Allah be pleased with both of them, reported that the Prophet of Allah, peace and blessings be upon him, said "My *Haud* is as long as a month's walk and so is its width Its water is whiter than milk and its smell is better than the Musk Its cups are as many as the stars Whoever drinks from it, will never get thirsty" (*Hadith Sahih*) reported by Bukhari

٩٥ روى البخاري عن أبي هريرة - رضي الله عنه - عن
رسول الله ﷺ قال: «يب أن قام على الحوض من رمرة حتى إذا
عرفتهم حرج رجل من بني وسهم فقال لهم قلت: إلى أين؟ فقال
إلى السمر والله قلت ما شأنهم؟ فقال: أنهم قد ارتدوا على أديارهم
الفقهري، ثم إذا (مره) أخرى حتى «عرفتهم حرج من بني وسهم
رجل فقال لهم، هلتم، فقلت إلى أين؟ قال إلى الدار والله، قلت ما
شأنهم قال أنهم ارتدوا على أديارهم فلا أراد يخلص منهم إلا مثل
همم السهم»

قلت: فهذا الحديث مع صححه بل دبر على أن الحوض يكون في الموقف من الصراط، لأن الصراط سم هو حسر على جهنم ممدود بحر عليه، فمن حاربه سلم من أسر على مبي، وك حصار لأبيء عنهم (الصلاة) السلام تكون أيضاً في الموقف على ما يأتي.

95- *Abu Huraira*, may Allah be pleased with him, narrated that the Prophet may the peace and blessings of Allah be upon him, said "While I was standing by my *Haud*, a group of my followers were brought close to me. When I recognized them, some one (an angel, came and stood between me and them and said to them "Come along!" I asked "Where to?" "By Allah, to hellfire," he answered. I asked "What have they done?" He said "They turned apostate after you left." Then another group came close to me and as soon as I recognized them, a man (an angel, came and stood between me and them and said to them "Come along!" I asked him "Whereto?" "By Allah to hellfire," he replied. So I did not see anyone escaping safe from the punishment except a few who were like camels a shepherd" Reported by *Bukhari*. This *Hadith* if *Sahih*, is one the strongest evidences that the Prophet's *Haud*, as all of the *Hawds* of the former Prophet, is located where the judgment Judgment will take place before crossing the *Sirat* which is an extended bridge established above hellfire on which all humans will have to cross. Whoever crosses it successfully, will be safe from hellfire.

فقراء المهاجرين أول الناس ودودا
الحوض على النهر

**Poor Muhajireen will be the first to
approach the *Hawd***

٩٦ وحسرح عن ثوبان مولى رسول الله ﷺ قال قال ابن حوصي
م بين عن الى ايلة أسد باصا من اسن واحى من العسن أكاوسه
كعبه بحوم اسماء من شرب منه (سرية) ثم بطما بعده أبدا و اول
النس من برد على الحوص وهو المهاجرين النس ثب الشعث
رؤوسا النس لا يكحون المتعمات، لا يفتح لهم أبواب السد قال:
فبكي عمر حتى انتت لحيه فقال: لكي يكحب (المتعمات) و فحب
لي أبواب السد، لا حرم أي لا أغسل ثوبي الذي يلي حسي حتى
يتشح، ولا أذهن رأسي حتى يسعث)) حرجه الترمذي

96- On the authority of *Tha'uban*, the Prophet's bondsman, *Ibn Maja* reported that the Prophet, may the peace and blessings of Allah be upon him said. "The length of my *Haud* is like the distance between *Adaan* and *Aila* Its water is whiter than milk and sweeter than honey, and its vessels are as many as the heavenly stars Whoever drinks (even one sip) from it, will never get thirsty The first people to proceed to my *Haud* will be the poor amongst *Muhajireen* whose garments are shabby and whose hair is disheveled and who neither marry well off women nor do they roll in money" *Tha'uban* said "Omar sobbed till his beard became wet, and then he said "Alas! I have married women who are leading a life of ease and comfort and I have got plenty of

money I am not to blame if I won't wash my under garment till it gets dirty, or rub my hair with scent until it gets disheveled " Reported by *At Termizi*

ذكر من يطرد عن الحوض

Those who will be driven away from the *Hawd*

٩٧ مسند عن أسماء بنت أبي بكر - رضي الله عنهما - قالت قال رسول الله ﷺ ((بي على الحوض حتى انظر من يرد علي منكم، وسيوجد من ذوي فاقول: يا رب مي ومن امي فيقال اما شعرت ما عملوا بعدك؟ والله ما يرحوا بعدك يرحعون علي أعفهم)). وفي حديث أنس ففتح العبد ففور ((يا رب، من أمي، فيقال انك لا تدري ما أحدثوا بعدك)). وقد تقدم.

وكذلك حديث انحاري اذ ارمرة حتى اد عرفهم)) تقدم أيضا، وفي (الموطأ) وغيره من حديث ابي هريرة فقالوا كيف تعرف من بي بعدك من أمك يا رسول الله؟ الحديث وفيه قال. (فإنهم بأئور عرا محجلين من أثر الوضوء [حديث صحيح])

97- Reported *Moslem* that *Asma a Bint Abu Bakr*, may Allah be pleased with both of them, narrated that the Prophet of Allah said "I shall be standing by my *Hawd*, watching you as you come to it Some people will be prevented from approaching me I shall say "These are my followers" Then it will be said "Do not you know what they did after you? By Allah, it was no long after you died that they turned their backs to your teachings " In the afore mentioned *Hadith* narrated by *Anas* " Some people will be

delayed or prevented. Thereupon I will say "My Lord, these are from my nation!" Allah will say "You do not know what they did after you" The following phrase is also added in the *Hadith* reported by *Bukhari* "a group of my followers approached me and when I recognized them" which we referred to before. In the *Muwatta' Prophetic Hadiths Made Easy* by *Imam Malik* and the other books of *Hadith* *Abu Huraira* narrated "The Companions asked "How will you recognize those of your nation who will come after you, Prophet of Allah?" The Prophet answered "They will come quite pure with shiny faces, as the mark of having made ablutions" *Hadith Sahih*.

ما جاء في الكوثر الذي أُعطيته
[النبي ﷺ] في الجنة

General Description of the Prophet's *Hawd*

٩٨- البحاري عن انس بن مالك عن النبي ﷺ قال، (يسمى ان
أسير في الجنة إذا أب سهر في الجنة حافته قباب الدر المحووف، قلت
ما هذا يا حبريل؟ قال: هذا الكوثر الذي عطائك ربك، فيها طسه
او طسه ممسك أدفر)) - شك هذه حرجه ابو عيسى الترمذي معناه
وزاد (ثم رفعت الى سدره المنهى فرأيت عندها نورا عظيم
[حديث صحيح])

98- *Anas Ibn Malik* narrated that the Prophet, may the peace and blessings of Allah be upon him, said "While I was walking in paradise, I saw a river

on whose banks of which there were tents made of hollow pearls I asked "What is this, Gabriel?" "He answered," this is *Al Kauther* which your Lord has granted you. "Behold! Its scent was of strong smelling musk!" The subnarrator, *Hudba*, was in doubt as to which word (ie scent or mud) the Prophet said (Reported by *Bukhari*) The same version of the *Hadith* was reported by *Abu Issa At-Termizi*, but with the following addition " Then I was raised to the Lote-tree (beyond which none may pass) where I saw a great light " *Hadith Sahih*,

٩٩ الرمدي عن ابن عمر قال قال رسول الله ﷺ الكوثر نهر في الجنة حافته من ذهب ومحراره الدر والياقوت، ترابته اصعب من المسك ومماؤه ا حلوى من العسل وانيس من الثلج، هذا حديث حسن (صحیح) والله اعلم [حديث صحيح]

99- *Ibn Omar* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said "*Al-Kauther* is a river in paradise whose banks are made of gold and whose bed is made of pearl and ruby The fragrance of its mud is better than that of musk and its water is much sweeter than honey and whither than ice" This is a *Hadith Hasan Sahih* reported by *At Termizi*. Allah knows best

أبواب الميزان باب ما جاء في الميزان وأنه حق The Balance

قال الله تعالى ﴿وَنُصِصَ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾ وقال ﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ﴾ فهو في عيشة راضية ﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾ فَأُمَّةٌ هَاهُوَ ﴿قال العلماء﴾ وإذا انقصى الحساب كل بعد وزن الأعمال، لا يوزن للحرى فليسعى أن يكون بعد المحاسبة، فإن المحاسبة لتفسير الأعمال والوزن لإظهار مفادها لكون الجراء بحسبها، قال الله تعالى ﴿وَنُصِصَ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾ لأنه.

وقال ﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ﴾ فهو في عيشة راضية ﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾

وقال ﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ﴾
الاسر في الاعراف، والمومنون

وهذه الآيات إحصاء لوزن أعمال الكفار، لأن عامة المعيين بقوله: خفت موازينه في هذه الآيات هم الكفار. وقال في سورة المومنون ﴿فَكُنْهُمْ بِهِ كَاذِبُونَ﴾ وفي الاعراف ﴿لَمَّا كَانُوا بآيَاتِنَا يَظْلُمُونَ﴾ وقال ﴿فَأُمَّةٌ هَاهُوَ﴾ وهذا الوعد بطلاقه بكفار، وإذا جمع بينه وبين قوله (عالي) ﴿وَبَلْ كَانِ مَثْفَا حَتَّى مِّنْ خَوْذٍ أَيْتٍ بِهَا وَكفى بها حاسين﴾ ثبت أن الكفار يسألون عما حالفوا فيه الحق من أصل الدين وهو وعه، ألم يسألوا عما حالفوا فيه أصل دينهم من صروب تعصيتهم ولم يحسبوا له ولم يعتد بها في الوزن أبض، فإذا كست موزونة، دل

على انهم يحاسبون بها وفي الحساب، وفي القرآن ما يدل على انهم محاسبون بها، مسؤولون عنها. محاسبون بها محريون على الإحلال بها، لأن الله تعالى يقول ﴿وَوَيْلٌ لِلْمُصْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ﴾ فتؤدوهم على مدعهم الزكاة

Allah, Glory be to h.m, says in the Qur'an "We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least " Allah also says "He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of good deeds will be light, will have his home in a bottomless pit " Scholars said "When judgment is over, Allah commences weighing the deeds either for rewarding or punishing people, which should be after judgment. In other words, judgment is the determination of deeds, and weighing is for the manifestation of their quantities so that reward or punishment may be decided accordingly To visualize the function of the balance, Allah says "We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least" Allah says also "He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of bad deeds will be light, will have his home in a bottomless pit. Knowest thou what it is? It is a fire blazing fiercely!" The Glorious Qur'an also states "But those whose

balance is light, will be those who have lost their souls." These verses personify the weighing of the deeds of the disbelievers. As a matter of fact, the Qur'anic expression **"Those whose balance of good deed is light..."** always refers to the disbelievers. They are also meant by the following **"...and ye did not treat them (my signs) as falsehood;" "...for that they wrongfully denied Our signs,"** and **"Their home is a (bottomless) pit "** The warning in the last verse is a general address to disbelievers. If we combine this warning with the following verse **"And if there be (no more than) the weight of a mustard, We will bring it to account. And sufficient are We to take account."** It will be proven that disbelievers will be held accountable for neglecting the basic and subsidiary obligations of Islam. Regardless of whether or not the misdeeds they committed in violation of the obligations of their creed will be weighed for them by the balance. But if they are weighed, then they will be accountable for them at the time of judgment. However, there are several indications in the Qur'an that the disbelievers are entitled to fulfill these obligations, otherwise they will be held accountable, reckoned and punished for neglecting them. As evidence, Allah Almighty says in the Qur'an **"And woe to the disbelievers- those who give not Zakat."** Allah has warned them that they will be punished for not paying the prescribed charity (*Zakat*).

١٠٠- وفي البخاري، عن أبي هريرة عن النبي ﷺ قال: (إِنَّهُ لَيَأْتِي الرَّحْلَ الْعَظِيمَ اسْمِيرٌ يَوْمَ الْقِيَامَةِ لَا يَرَى عِنْدَ اللَّهِ حَاحَ بَعُوضِهِ، وَأَقْرُوا إِنْ شِئْتُمْ ﴿فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا﴾)
 قال العلماء: معنى هذا الحديث: أنه لا ثواب لهم وأعمالهم معاملة بالعذاب فلا حسنة لهم تور في موارد يوم القيامة، ومن لا حسنة له فهو في الدرك وقال أبو سعيد الخدري: يؤتى بعمل كجبل تihama فلا تر شيئاً.

100- Narrated *Abu Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Resurrection the deeds of a great man (in status and size) may not have the weight of a mosquito's wing in the sight of Allah' Read if you like **"Vain will not be their deeds, nor shall We, on the Day of Judgment, give them any weight"** (Reported by *Bukhari*) According to scholars, the general meaning of this *Hadith* is that. Such people will get no reward. Rather, they will be punished for their deeds. They will not even have a single good deed that might be weighed by the balances. And whoever does not have any good deeds, will be cast into hellfire. *Abu Sa'eed Al Khudri* commented: "Though some people will come with deeds which are as enormous as Mount *Tihama*, they will still be of no weight in the balance" (*Hadith Sahih*)

كيف الجوار على الصراط وصحته
 ومن يحبس عليه ويذل عنه وهى شقة النبي ﷺ
 على أمانه عند ذلك، وهى ذكر القباطر قبله
 والسؤال عنها وبيان قوله تعالى
 ﴿وَمِنْكُمْ إِلَّا وَارِدُهَا﴾

Sirat: Its description and the way of crossing it Those who will be confined therein or made to fall over, The Prophet Sympathy for his nation, "Every one of you will pass over hell"

١٠١ ذكر مسلم من حديث أبي هريرة رَفُوعُ مُحَمَّدٍ ﷺ
 هَيُوسَ لَهُمْ وَتَرْسُلَ أَمَانِهِ وَالرَّحِمَ فَيَقُومُونَ حَسْبِيَ الصِّرَاطُ بِمَا
 وَشِمَالًا فَيَمُرُّ أُولَٰهْمُ كَالرُّوْحِ الْخَاطِفِ

قال: قلت لابي ابي وامي وى شيء كمر البرق؟ قال: «انهم سر
 الى البرق كيف يمر ورجع في ظرفه عن؟ ثم كمر الريح، ثم كمر
 انظير وشد الزحال يجري بهم اعمالهم وسبكم ﷺ فَأَتَمَّ عَلَى الصِّرَاطِ
 يقول يا رب، سلم سلم حتى تنجز اعمال العبد حتى يحيى امره
 ولا يستضع السير إلا رحمة»

قال: ((وفي حاشيتي الصراط كلاليت معلوفة مأمورة نادرة من امر ب
 نادرة، فمحدوش - ح، ومكرس في النار والذي يفسر محمد بن
 يرفع جهنم لسعور حرقه)) [حديث صحيح]

101- Moslem reported from the *Hadith* narrated by Abu Huraira. "The people will come to the Prophet, may the peace and blessings of Allah be

upon him, begging for intercession and they will be given permission to meet him. The trust and the bond of kinship will be left to stand to the right and the left of the *Sirat*. The first of those people will pass as speedily as lightning." *Abu Huraira* inquired "May Allah bless you, Prophet, how speedy is that?" He replied "Have you not seen how lightning strikes and disappears in a twinkling moment?" Then another person will pass like a strong wind, and a third like a swift bird and a fourth will be running while being hastened by his deeds. Your Prophet will be standing by the *Sirat* saying "O Lord! Save us! Save us!" until the deeds become too few to help people cross the path, so that some people will crawl on it." He went on "Fixed to the two edges of the *Sirat* are hooks which are commanded to snatch those who were destined to be snatched. Some others will be shoved into hellfire. By Him in Whose hand Muhammad's soul is, it would take (a person) seventy years to reach the bottom of hell." (*Hadith Sahih*)

١٠٢- وفي رواية قال ابو سعيد الخدري: ((لعمري ان الجسر ارق من الشعير واحد من المسف)) وفي روايه ((أرق من الشعير)) رواه مسلم [بحر صحيح]

102- *Abu-Sa'eed Al-Khudri* is reported to have said "I was informed that the *Sirat* is thinner than a hair and sharper than a sword." He said in another version "more fragile than a hair" (An authentic account) Reported by *Moslem*

ثلاثة مواطن لا يحطتها النبي ﷺ لعظم الأمر فيها وشدة

Three Occasions that the Prophet will never miss owing to their dreadfulness

١٠٣- الرمدي عن انس قال سألت رسول الله ﷺ ان يشفع لي بسوم القيامة، قال: ((أنا فاعل ان شاء الله)) (قلت) فأين أطلبك؟ قال: ((أول ما تطلبني على الصراط، قلت فإن لم ألقك؟ قال: فاطلبي عند الميراث، قلت فإن لم ألقك عند الميراث؟ قال: فاطلبي عند الحوص فإني لا أخطئ هذه الثلاثة مواطن قال هذا حديث حسن، وقد تقدم من من حديث عائشة أنه عليه (الصلاة و) السلام قال: أما ثلاثة مواطن فلا يذكر أحد أحد عند الميراث وعند نظير الصحف وعند الصراط- [حديث حسن]

103- Narrated *Anas Ibn Malik* I asked the Prophet of Allah, may the peace and blessings of Allah be upon him, to intercede for me on the Day of Judgment, and he said "I will" Then I asked "Where shall I look for you?" "He, may the peace and blessings of Allah be upon him, answered "you first look for me when crossing the *Sirat*" I asked "What if I do not find you there?" "He, may the peace and blessings of Allah be upon him, replied "Then you can find me by the balance " Once again I asked. "What if I do not find me by my *Haud*, for I will never miss any of these three occasions " (*Hadith Hasan*) reported by *At-Termizi* However we have mentioned previously the *Hadith* of *A'isha* in which the Prophet, may the

peace and blessings of Allah be upon him, said "there are three occasions on which no one will be any assistance¹ to another At the function of the Balance, upon receiving the book (in which the deeds are recorded), and when passing over the *Sirat* "

(*Hadith Hasan*)

يلقي الملائكة للأنبياء وأممهم
بعد الصراط وهم هالك أعدائهم

Angels' reception of the Prophets and their nations after crossing *Sirat* and destroying their enemies

١٠٤- عن المدرك، عن عبد الله بن سلام قال إذا كان يوم
القيامة جمع الله لأبياء بني إسرائيل، و أمه أمه حتى يكون حرهم مكررا
محسدا وأمه، وصرب الحسر على جهنم ويأتي ممد: ابن أحمد
وأمه؟ فيقوم بني الله ﷺ وسعه منه برها وفاجرها، حتى إذا كان
على الصراط طمس الله أنصار أعدائه فهبطوا في النار صلبا وشمالا
ويمضي النبي ﷺ والصابحون معه فتلقاهم الملائكة (رب) فبدلوهم على
طريق الجنة على يمينك، على شمالك حتى تنهي إلى ربك فيوضع له
كرسي عن يمين الرحمن ثم يتبعه عيسى عليه الصلاة والسلام على
مثل سبيله ويتبعه برها وفاجرها حتى إذا كانوا على الصراط طمس
الله أنصار أعدائه فهبطوا في النار صلبا وشمالا ويمضي النبي ﷺ
والصابحون معه فتلقاهم الملائكة (رب) فسوفهم على طريق الجنة

¹ Literally: No one will ment in anybody else

على يمينك على شمالك، حتى يتهيأ إلى ربه فيوضع له كرسي من
الجنب الآخر، ثم يدعى بني بني وأمة أمة، حتى يكون آخرهم نوحاً،
رحم الله نوحاً. [أخر صحيح]

104- On the authority of *Ibn Al Mubarak* who reported *Abdullah Ibn Salam* as saying On the Day of Judgment Allah will gather the Prophets one by one and their nations one by one Muhammad, may the peace and blessings of Allah be upon him, and his nation will be the last to join the gathering Then, the *Sirat* will be established above hell and it will be called out "Where is *Ahmed* and his nation?" Thus, the Prophet, may the peace and blessings of Allah be upon him, will step forward and the people of his nation, both good and evil, will follow him. As they cross the *Sirat*, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left onto hell The Prophet, may the peace and blessings of Allah be upon him, will keep walking along with the righteous people of his nation The angels will receive them and guide them to the way leading to paradise, saying to them "To your right, to your left," until he reaches his Lord Then a chair will be put in place for him to the right of the Throne of Allah, the Most Gracious Then, Jesus, may the peace and blessings of Allah be upon him, will follow suit along with the people of his nation, both good and evil As they cross the *Sirat*, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left into hell. Jesus, may the peace and blessings of Allah be upon him, will keep

walking along with the righteous people of his nation. The angels will receive them and guide them to the way leading to paradise, saying to them "To your right to your left" until he reaches his Lord. Then a chair will be put for him on the other side. Then, prophets and nations will be called out respectively, until they reach Noah, peace be upon him who will be the last to be called. May Allah have mercy on Noah".

(An authentic account)

ذكر الصراط الثاني

وهو القنطرة التي بين الجنة والنار

The second *Sirat*: The bridge between hell and paradise

١٠٥ البخاري عن أبي سعيد الخدري قال قال رسول الله ﷺ ((يخلص المؤمنون من النار فيخسبون على قنطرته بين الجنة والنار. فيقبض بعضهم من بعض مظالم كانت بينهم في الدنيا حتى إذا هددوا ويقعون أسوأ بهم في دحور الجنة، فوالذي نفس محمد بيده لأحدكم أهلاً يمشي به في الجنة معه امرؤه كان له في الدنيا)) [حديث صحيح]

105- Narrated *Abu Saeed Al Khudri* that the Prophet of Allah may the peace and blessings of Allah be upon him, said "After the believers cross the fire safely, they will be confined to a bridge between paradise and hell where every one of them will be avenged for any injustice done to him in worldly life. When they will be purified of unjust acts, they will be permitted to enter paradise. By Him in

Whose hand Muhammad's soul is, they will know the way to their houses in paradise better than they knew it to their houses in worldly life" *Hadith Sahih* Reported by *Bukhari*

من دخل النار من الموحدين مات واحترق ثم يخرج بالشفاعه

**How sinful believers who enter hell will be
burnt to death, and then released through
intercession**

١٠٦- مسلم عن أبي سعيد الخدري رضى الله عنه - قال قال رسول الله ﷺ (أما أهل النار الذين هم أهلها فإنهم لا يموتون فيها ولا يحورون ولكن سبب أصابهم النار سببهم أو قتل بظلمهم فأصابهم الله أمائة حتى إذا كانوا قحطاً من بهم في الشفعة فحى بهم صنائع صبر فسنوا على أنهار الحية ثم قل يا أهل الحية افصوا عليهم فينبؤوا سبب الحية تكون في حمير السبد فقال رجل من القوم كان رسول الله ﷺ قد كان يرعى الغنم بالنسبة. [حديث صحيح]

106- Abu Sa'eed At Khudri, may Allah he pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said "The dwellers of hell, who are destined to stay there forever, will neither die nor live. As for those believers who enter hellfire as a punishment for their sins-or faults Allah will cause them to die a real death until they are reduced to ashes, then He will allow intercession for them. Their remains will be scattered over the rivers of paradise, thereafter it will be said

"O dwellers of paradise, pour water over them Thus, their bodies will sprout as does a plant when it is carried away by the flood " A man commented "It seems that the Prophet, may the peace and blessings of Allah be upon him, used to graze sheep in the desert " *Hadith Sahih* reported by *Moslem*

من يشفع لهم قبل دخول النار من أجل
أعمالهم الصالحة وهم أهل الفصل في الدنيا

**Those who will be interceded for before
entering hell because of their good deeds**

١٠٧ وخرج أبو يعين الحافظ بإسناده عن الثوري، حدث
الأعمش، عن شفيق عن عبد الله قال قال رسول الله ﷺ (اليوفيقهم
أحورهم ويريدهم من فضله) قال. (أحورهم بذخهم الجنة ويريدهم
من فضله الشفعة لمن وحب له أسار ممن صنع إليهم المعروف
في الدنيا) [حديث حسن]

107- On the authority of *Abu Nu'aim Al-Hafiz, Al A'mash* reported from *Shafiq* that *Abdullah* said: "The Prophet, may the peace and blessings of Allah be upon him, said "Allah will give them (the righteous) their due rewards and more out of His bounty " He, may the peace and blessings of Allah be upon him, said "The due reward is to let them in paradise, and his additional bounty is to grant them intercession for those who deserve to enter hell, who had done them favors in the world " (*Hadith Hasan*)

الشهداء وذكر الجاهنمين

Intercessors for the dwellers of hell

١٠٨ ذكر ابن المبارك قال، أخبرنا رشدين بن سعد عن يحيى، عن أبي عبد الرحمن الحنطلى، عن عبد الله بن عمرو بن العاص، عن النبي ﷺ قال: «إن الصوم والفراس يشفعان للعبد، يقول الصيام: رب، مبعته الطعام والشراب والشهوات بالنهار فشفعني فيه، ويقول الفراس: مبعته النوم بالليل فشفعني فيه، فشفعن».. [حديث صحيح]

108- On the authority of *Ibn Al-Mubarak*, *Rashdeen Ibn Sa'ad* and *Yahia* reported from *Abdul Rahman Al-Khateli* that *Abdullah Ibn Amr Ibn Al-Aas* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "The Qur'an and fasting will intercede for the servant of Allah (on the Day of Judgment) Fasting will say "O Lord, I prevented him from food and pleasures during daytime, so let me intercede for him" Then the Qur'an will say "O Lord, I prevented him from sleep during the night, so let me intercede for him And their intercession will be accepted" (*Hadith Sahih*)

١٠٩- وذكر مسلم من حديث أبي سعيد الخدري رضي الله عنه وفيه بعد قوله في نار جهنم، (حتى إذا خلص المؤمنون من النار فوالذي نفسي بيده ما من أحد منكم بأشد ما شدة الله تعالى في استبفاء الحق من المؤمنين يوم القيامة لإخوانهم الذين في النار).. [حديث صحيح]

109- Moslem reported a part of the *Hadith* narrated by *Abu Sa'eed Al Khudri*, may Allah be pleased with him, in which the Prophet, may the peace and blessings of Allah be upon him, said after mentioning hellfire ' till believers cross the *Sirat* safely By Him in Whose hand Muhammad's soul is no one among you who will be more eager to claim the right of intercession for those believers cast in hell than their fellow believers in paradise, on the Day of Judgment . " (*Hadith Sahih*)

١١٠ وحرره ابن ماجة وعلقه عن أبي سعيد الخدري عن النبي ﷺ (إذا حلص منه المؤمنين من النار وأموء فما مجادلة أحدكم لصاحبه في الحق يكون له في انس أشد مجادلة من المؤمنين الذين دخلوا النار قال يقول ربنا إرجو أن كانوا فذكره بمعناه يقولون ربنا كانوا معنا يصومون معنا وبصلون ويحجون فيقال لهم أخرجوا من عرفهم فحرم صورهم على النار فخرجوا حلف كثير فدأحب النار إلى نصف ساقه وإلى ركبته يقولون رب ما نبي فيها أحد ممن أمرنا به ثم يقول الله عز وجل ارجعوا فمن وحدثم في قلبه مثقال دينار من خير فأخرجوه فخرجوا حلف كثيرا ثم يقولون ربنا لم ندر فيها أحد ممن أمرنا به ثم يقول ارجعوا فمن وحدثم في قلبه مثقال نصف دينار من خير فأخرجوه فخرجوا حلفا كثيرا ثم يقولون ربنا لم ندر فيها أحد ممن أمرنا به ثم يقول ارجعوا فمن وحدثم في قلبه مثقال درهم من خير فأخرجوه فخرجوا حلفا كثيرا ربنا لم ندر فيها حبرا

وكان أبو سعيد الخدري - رضي الله عنه - يقول: «إن لم تصدقوني بهذا الحديث فاقربوا إلى شئتم ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَلِ ذَرَّةٍ﴾ وإن بئس حسنة بصاعفها ويؤتب من لدنه أجرًا عظيمًا» فيقول الله تعالى: سمعت الملائكة، وشفع النبيون، وشفع المومنون، ولم يبق إلا أرحم الراحمين» وفي البخاري «ويفتب شفعني» من قوله «ولم يبق إلا أرحم الراحمين»، فيفصل قصة من أثار فيخرج منها قوم لم يعملوا حيرا، قط، عادوا حمم فلبسهم في بهر على أفواه الجنة يقال له بهر الحدة، فيخرجون كما تخرج الحدة في حمل السيل، ألا ترونها تكون إلى الحجر أو الشجر ما يكون إلى الشمس أصفر وأخضر، وما يكون منها إلى الطل يكون أنصرا، قالوا يا رسول الله، كأنك كنت ترى ما بالبادية. قال فيخرجون كاللؤلؤ في رافهم الخواتيم يعرفهم أهل الجنة هؤلاء عنقاء الله الذين أدخلهم الجنة بغير عمل عملوه ولا حبر قسموه، ثم يقول: أدخلوا الجنة فم رايتموه فهو لكم، فيقولون: ربما أعصيت ما لم تعط أحدا من العالمين، فيقول لكم عدي فصل من هذا فيقولون: يا رب وأي شيء فصل من هذا؟ فيقول رضي الله عنه فلا أسخط عليكم بعده أبدا». [حديث صحيح]

110- Narrated *Abu Sae'ed Al-Khudri* in his own wording as reported by *Ibn Maja* - that the Prophet, may the peace and blessings of Allah be upon him, said "The true believers will pass over hellfire safely By Him in Whose hand Muhammad's soul is, no one among you who will be keener to claim the right of intercession for those believers who were thrown into hell than their fellow believers in paradise) on the Day of Judgment. They will argue "O our Lord!

Those brothers of ours used to pray, fast and perform pilgrimage along with us" It will be said unto them "Go and set free from fire) everyone know" Thereafter, it will be prohibited for fire to harm their bodies and they will get out a large number of people whose legs and knees were burnt by fire Then they will say "No one is left of those whom You commanded for us to get " Allah, praised be He, will say "Go back and get out of fire everyone in whose heart there is the weight of a Dinar of goodness" Thereupon, they will bring out of fire a great number of people, and then they will say "No one is left of those whom You commanded for us to get " Allah will say "Go back again and get out of fire everyone in whose heart there is the weight of half a Dinar of goodness" They will bring out of fire a large number of people, then they will say "O our Lord! We have left none of those whom You commanded for us to get." Allah will say "Go back once again and get out of fire everyone in whose heart there is the weight of an atom of goodness" They will get out of fire a huge number of people, and then they will say "O Lord! No goodness at all left therein!" *Abu Sa'eed Al Khudri* used to say "If you doubt my narration of this *Hadith*, then read if you like: **"Surely, Allah is never unjust in the least degree: if there is any good (done) He doubles it, and gives from Him a great reward."** Allah Almighty will say. "The angels have interceded, so did the Prophets and so did the believers No one is left (to intercede) save the Most Merciful of all those who show mercy " In the version

reported by *Bukhari*, Allah will say "No other intercession is left but Mine" instead of saying "No one is left (to intercede, save the Most Merciful " Allah will take a handful of fire from which a group of people who have never done any good deeds were reduced to ashes. Then He will scatter them over a river in paradise which is called 'the River of Life'. They will come back to life just as the sprouting of a seed in the silt, carried away by flood. The Prophet, may the peace and blessings of Allah be upon him, said "Have you not noticed that the seed grows close to a stone or a tree and that it looks green or yellow if it is exposed to the sun, and white if it is in the shade?" The Companions, said "It seems that you used to graze sheep in the desert, O Prophet of Allah " The Prophet, may the peace and blessings of Allah be upon him, said "They will come out of the river like pearls with marks on their necks. The dwellers of paradise will recognize them and say "These are the ones who were set free by Allah and who were admitted to paradise without doing any good deeds or bringing forth any virtuous acts " Then, Allah will say "Go into paradise, and whatever you see is yours!" They will exclaim "O our Lord! You granted us what You have not granted to any of Your creation " Thereupon Allah will say "I keep with me something greater than this for you " They will ask "O our Lord! Which thing is greater than this?" Allah will answer "That is part of My bounty, so I will never be dissatisfied with you " *Hadith Sahih*).

١١١- البخاري عن أنس (بن مالك) عن النبي ﷺ قال
 «يخرج قوم من النار بعد ما مسهم منها سبع فتدخلون الجنة فيسميهم
 أهل الجنة الجهنميين» [حديث صحيح]

111- *Bukhari* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said "Some people will come out of hell after they have received a touch of fire. They will enter paradise, and the dwellers of paradise will name them *aljahannamiyin*, i.e., the dwellers of hell." *Hadith Sahih*

١١٢- الترمذي عن عمران بن حصير عن النبي ﷺ قال
 «يخرج من قوم من النار شععي جهنميين» قال حدث
 حسن صحيح [حديث صحيح]

112- *At Termizi* reported on the authority of *Imran Ibn Hussein* that the Prophet, may the peace and blessings of Allah be upon him, said "Some people of my nation will come out of hell thanks to my intercession (*shafa'a*). They will be called *aljahannamiyin*." *At Termizi* said "This *Hadith* is *Hasan Sahih*" (*Hadith Sahih*)

١١٣- وخرج ابن ماجه، حذت اسماعيل بن عمار، حدث ابو بكر
 شجاع بن الوليد السكوبي، حدث رباح بن حنبل عن نعم بن ابي هند،
 عن رعي بن خراش، عن ابي موسى الأشعري قال قال رسول الله
 ﷺ «حرب بين السبعة وبين من يحرق نصف امي الجنة، فاحترق»

الشعاع، لأبى اعم وأكفى، نروها للمتقين^٩ لا، ولكنها للحاضرين
المدسين المتلونين، [جديد صحيح]

113- *Ibn Maja* said. "*Ishmael Ibn Asad* told us, quoting *Abu Badr Shuja Ibn Al Walid Al-Saquni* quoting *Ziyad Ibn Khaythma*, quoting *Na'im Ibn Abu Hend*, quoting in turn *Rabie' Ibn Hurash*, quoting finally *Abu-Mussa Al Ash'ari* that the Prophet, may the peace and blessings of Allah be upon him, said "I had to choose either to get intercession or to have half of my nation admitted to paradise and I chose the former since it will cover and benefit more people. Do you think that it will be for the pious? No, it will go to those who have been polluted by sins and vices"

(Hadith Sahih)

معرفة المشعوع فيهم بأثر السجود وبناص الوجوه

**Recognizing the people entitled to
intercession by the impact of prostration on
their foreheads and their glimmering faces**

١١٤- قد تقدم من حديث أبي سعيد الخدري أن المؤمنين يقولون
ربنا يا ربنا كانوا يصومون معاً، ويصلون ويحجون، أدخلهم النار،
فقول لهم ادعوا، فمن عرفتم أحرحوه وذكر الحديث [حديث صحيح]

114- It was mentioned in the *Hadith* narrated by *Abu Sa'eed Al Khudri* that believers would ask "Our Lord! Our brothers used to fast pray and make pilgrimage to Mecca with us and you admitted them

to hell? He would then reply to them "Go and bring out those you recognize " *Hadith Sahih*)

١١٥ وخرج مسلم من حديث أبي هريرة، عن النبي ﷺ وفيه بعد قوله: ((ومنهم المحررى حتى يجيى بها فرع الله من الفصد بين العباد وأراد أن يخرج برحمته من أراد من أهل النار، أمر الملائكة أن يخرجوا من كان لا يشرك بالله شئ ممن أراد الله أن يرحمه ممن يقول لا إله إلا الله، فيعرفونهم في النار بأثر السجود يأكل النار من آدم، لا أثر السجود، وحرم الله على النار أن تأكل أثر السجود، فيخرجون من النار قد امتحنوا، فصب عليهم ماء الحياة فيبتون فيه كما تبس الحبة في حميل السيل). وذكر الحديث. [حديث صحيح]

115- Moslem reported on the authority of Abu Huraira that the Prophet, may the peace and blessings of Allah be upon him, said "Some people will be punished and then relieved When Allah would finish His judgment among the people, He would take whomever He wills out of hell through His mercy He will then order the angels to take out of hell all those who used to worship none but Him from among those to whom Allah wanted to be merciful and those who testified in this worldly life that none has the right to be worshipped but Allah The angels will recognize them in hell by the signs of prostration on their foreheads, for hell will eat up all the human body except the sign caused by prostration as Allah has forbidden hell to burn it They will come out of hellfire, completely burnt and then the water of life

will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent ”

Hadith Sahih

۱۱۶ - وحرر عن حابر قال، قال رسول الله ﷺ، إن يوم بحر جوف من النار يحترقون فيها إلا ذرات وجوههم حتى يدخلوا الجنة [حديث صحيح]

116- Moslem also reported on the authority of *Jabir* that the Prophet, may the peace and blessings of Allah be upon him, said “Some people will come out of hell and enter paradise. Their bodies will be burnt except for their foreheads ” (*Hadith Sahih*)

ما يرحمك من رحمة الله تعالى ومغفرته وعفوه

يوم القيامة

**The bounty of Allah's mercy and forgiveness
on the Day of Judgment**

۱۱۷ - وحرر مسلم من حديث سلمان الفارسي قال، قال رسول الله ﷺ، إن الله تعالى خلق يوم خلق السموات والأرض مائة رحمة، كل رحمة منها طاق ما بين السماء والأرض، فجعل في الأرض منها رحمة واحدة، فيها تعطف الوالد على ولده، والصبر والوحوش بعضها على بعض، فإذا كان يوم القيمة أكملها بهذه الرحمة، حرره ابن ماجة من حديث أبي سعيد

وفي بعض لفظي هريره (فإذا كان يوم القيمة رده هذه الرحمة على تلك السعة والسعي فأكرمها مائة رحمة، فرحم بها عباده يوم القيمة) [حديث صحيح]

117- *Moslem* reported on the authority of *Salman Al-Farisi* that the Prophet, may the peace and blessings of Allah be upon him said "When Allah created the heaven and the earth, He created one hundred parts of mercy. Each of them is as large as the distance between the heaven and the earth. He sent down one part on earth, thanks to which a mother becomes merciful to her child and beasts and birds become merciful to each other. On the Day of Judgment, Allah will complete the one hundred parts with this one." The *Hadith* was also reported by *Ibn Maja* on the authority of *Abu Sa'eed*. In another narration of the ending sentence reported by *Abu Huraira* the *Hadith* reads as follows "On the Day of Judgment, Allah will get this part of mercy (of the earth) back to the ninety nine parts to reach one hundred again, so as to have full mercy upon His slaves on the Day of Judgment" (*Hadith Sahih*)

حفت الجنة بالمكاره وحفت النار بالشهوات

**Paradise is beset by adversities and hell
by desires**

١١٨- مسلم عن انس بن مالك قال قال رسول الله ﷺ، حفت الجنة بالمكاره، وحفت النار بالشهوات، حرقه الحارقي أبصا، وقال فيه سمرمي حديث (حسن) صحيح غريب [حديث صحيح]

118- *Moslem* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said "Paradise is beset by

adversities while hell is beset by desires " The *Hadith* was also reported by *Bukhari*. *At Termizi* commented on it saying This *Hadith* is *Hasan, Sahih, ghareeb*, narrated by a single narrator after the Companion" *(Hadith Sahih)*

١١٩- وحرّح المرمدي عن أبي هريرة عن النبي ﷺ قال: لما خلق الله الجنة أرسل جبريل إلى الجنة فقال انظر إليها وإلى ما أعدت لأهلها فيها قال: فحأاه وطر إليها وإلى ما أعدت الله لأهلها فيها. قال: فرجع إليه وقال: وعرتك لا يسمع بها أحد إلا دخلها قال: فأمر بها فحفت بالمكاره، فقال: فارحح إليها فطر إلى ما أعدت لأهلها فيها. قال: فرجع إليها فاد هي قد حفت بالمكاره، فرجع إليه فقال: وعرتك لقد حفت أن لا يدخلها أحد قال: اذهب إلى النار فانظر إليها وإلى ما أعدت لأهلها فيها، فدا هي يركب بعضها بعضا فرجع إليه فقال: وعرتك لقد حفت ألا يسمع بها أحد فيدخلها، فأمر بها فحفت بالشهوات، فقال: ارجع إليها، فرجع إليها، فقال: وعرتك لقد حشيت ألا يجر منها أحد إلا دخلها.

قال أبو عيسى هذا حديث صحيح. [حديث صحيح]

119- *At Termizi* reported on the authority of *Abu-Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said "When Allah created paradise, He sent Gabriel to it and said "Look at it and the pleasures I have prepared for its people in it" So, he came to paradise and looked at what Allah has prepared for the people in it. He then returned to Him and said "I swear by Your grandeur that it is quite easy for anyone who has heard of

paradise to indulge into it" Then Allah ordered that paradise would have been surrounded with adversities and said to Gabriel "Go back and look at it and what I have prepared for its people" He went back to it and found that it had been surrounded with adversities He then returned to Allah and said "I swear by Your grandeur that I am afraid that no man will enter it" Then Allah said to Gabriel "Go to hell and look at it and the tortures I have prepared to its people" He did and found that it had been extremely horrible He then returned to Him and said "I swear by Your honor that I am afraid that those who have heard about it will escape it" Then Allah ordered that hell would have been surrounded with desires and said to Gabriel Go back to it He did and said "I swear by Your honor that I am afraid that no man will escape it" *Abu-Issa At Tirmidzi* said This *Hadith* is *Sahih (Hadith Hasan)*

احتجاج الجنة والنار وصفة أهلها

The quarrel between paradise and hell And the attributes of their dwellers

١٢٠- البخاري عن أبي هريرة قال قال رسول الله ﷺ، واحتج الجنة والى فقال هذه بحلي جبارون وامسكروا، وقالت هذه يذلي الصعفاء والمسكين، فقال لهده اب عدلي اعدب بك من اشاء، وقال لهده اب رجمي ارحم بك من اشاء، ولكل واحد منكم ملوه، حرجه مسلم و نرمدى، وفى هـ حديث حسن صحيح [حديث صحيح]

120- *Bukhari* reported on the authority of *Abu Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said "Paradise and hellfire quarreled in the presence of their Lord Paradise said "O Lord! What is wrong with me that only the poor and humble people enter me?" Hellfire said "I have been favored with the tyrannical and arrogant people " So Allah said to paradise "You are My mercy which I grant to whom I wish," and said to hell "You are My punishment which I inflict upon whom I wish, and I shall fill both of you "

(*Hadith Sahih*)

صفة أهل الجنة وأهل النار وهما شرار الناس من هم؟

The attributes of paradise and hell dwellers

١٢١ - مسلم عن عياض بن (حمار) المجاشعي أن رسول الله ﷺ قال يوم في حصته أهل الجنة ثلاثة ذو سلطان مفسط منصوب موفق، ورحل رخم رقيق القلب لكل ذي قرى ومسلم، وعفيف ضعيف مصعب ذو عيال،

قال (وأهل النار خمسة) ضعيف الذي لا ربر له الدين هم فيكم سمع لا يتبعون أهلاً ولا ملاً، والحائن الذي لا يحق له طمع وإن ذق إلا حبه، ورحس لا يصبح ولا يمسي إلا وهو يحادعك عن أهلك، ومالك، وذكر البحر والكب والشطير الفحاش [حدث صحيح]

121- *Moslem* reported on the authority of *Eyyadh Ibn Himar Al Majash'ie* that the Prophet, may the peace and blessings of Allah be upon him, said "The dwellers of paradise are of three types one who

wields authority and adheres to justice, who gives alms and who has been endowed with power to do good deeds, one who is merciful and kind-hearted towards his relatives and to Muslims, and one who is weak and does not stretch out his hand in spite of having a large family to support " He continued "The dwellers of hell are of five types the weak who lack power (to avoid evil), who follow others' steps (in regard to bad habits) and who do not have any care for their family or for their wealth, those dishonest people whose greed cannot be concealed even in minor things, and the man who betrays you morning and evening, with regard to your family and your property, the miser and the liar; and those who are in the habit of abusing people and using obscene and foul language " (*Hadith Sahih*)

١٢٢- وعن حارثة بن وهب الخزاعي قال: قال رسول الله ﷺ ((ألا أخبركم بأهل الجنة؟ كل ضعيف متضعف لو أقسم على الله لأبره قسمه، ألا أخبركم بأهل النار؟ كل عنل حواط مستكبر، وفي رواية: ((زنيـم متكبر)). حـرـحـه اس ماحـه أيضاً [حديث صحيح]

122- *Ibn Maja* reported on the authority of *Haritha Ibn Wahb Al Khuzae e* that the Prophet, may the peace and blessings of Allah be upon him, said "Shall I tell you about the dwellers of paradise? They are the weak but very faithful persons whose requests are answered by Allah Shall I tell you about the dwellers of hell? They are the vile, rude and haughty persons In another narration reported by

Ibn Maja too, he said about the latter 'evil and proud persons' (*Hadith Sahih*)

١٢٣ مسلم عن (أنس بن مالك) قال ((مر بجنزة فأتى عليها حيرا فقال رسول الله ﷺ ((وحيث وحيث وحيث، ومر بجنزة فأتى عليها شرا فقال رسول الله ﷺ وحيث وحيث وحيث فقال عمر فذاك لي وأمي، مر بجنزة فأتى عليها حيرا فقلت وحيث وحيث وحيث، ومر بجنزة فأتى عليها شرا فقلت وحيث وحيث وحيث، فقال رسول الله ﷺ من اتبعتم عليه حيرا وحيث به الجنة، ومن استم عليه شرا، وحيث به النار، انتم شهداء الله في الأرض)) فانها ثلاثا
وقالت عائشة - رضي الله عنها - الحية ذر الأسحياء، والبر
- من السحلاء

وقال رسول الله ﷺ أمر الله تعالى أن يكون كريما فيحلك الجنة،
وسهالك أن تكون بخيلا فتدحك النار [حديث صحيح]

123- *Moslem* reported on the authority of *Anas Ibn Malik* that once a funeral procession passed and the people praised the deceased person. The Prophet, may the peace and blessings of Allah be upon him, said "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased person. The Prophet said "It has been affirmed to him" *Omar Ibn Al-Khattab* then said "O Prophet of Allah! Why have you said the same words about both funerals?" The Prophet, may the peace and blessings of Allah be upon him, replied "You praised the former, so paradise has been affirmed to him, and you spoke badly of the latter, so

hell has been affirmed to him "You people are Allah's witnesses on earth." He repeated the last sentence three times. A'isha, may Allah be pleased with her, said "Paradise is the house of the generous and hell is the house of the stingy." Zayd Ibn Aslam said "Allah has ordered you to be generous so that you may enter paradise and has ordered you not to be stingy so that you may not enter hell" (*Hadith Sahih*,

١٢٤ وفي البخاري أبى عن عمر رضي الله عنه قال: قال رسول الله ﷺ «من شهد له أربعة بحر أصله الله الحية، قلت وثلاثة؟ قال: وثلاثة، ففد وثان» قال واثان، ثم لم يسأله عن الواحد» قال أبو محمد عبد الحق وهذا الحديث مخصوص والله أعلم، والذي قبله يعطي العموم وإن كبرت شهرته واطلب السنة المسلمين فيه بالحير والثناء الصالح كنف له الحية، والله أعلم. [حديث صحيح]

124- *Bukhari* also reported on the authority of Omar, may Allah be pleased with him, that the Prophet may the peace and blessings of Allah be upon him, said "Allah will admit the one who is praised by four pious people to paradise." We asked "What about three people?" He said "Three will do." We said "What about two people?" He said "Two will also do." We did not ask him about one person." *Abu Mohammad Abdul Haqq* said "This *Hadith* is related to a particular incident to the best of my knowledge. The previous *Hadith* is more general. When a dead man is well spoken of by many Muslims, he will be entitled to paradise. Allah only knows best.

Hadith Sahih,

١٢٥- مسلم عن أبي هريرة قال، قال رسول الله ﷺ، (يصنف من أهل النار لم أرهما قوم معهم سياط كأذن البقر يصرون بها الناس، ونساء كاسيات عاريات مائلات مميلات رؤوسهن كأسنمة البخت المائلة لا يدخلن الجنة ولا يجدن ريحها، وأل ريحها ليوحد من مسيرة كذا وكذا) قال الحافظ ابن دحية أبو الخطّاب، (رواه بإسناد لا خلاف، وتحكم أبو الكافي فرواه بالثناء المثلثة وهي المنصصة وهذه حط منه وصحيف. [حديث صحيح])

125- Moslem reported on the authority of Abu Huraira that the Prophet, may the peace and blessings of Allah be upon him, said "There are two groups, amongst the denizens of hell, that I have not seen yet. The first group members hold whips like the tails of oxen, with which they flog people The second group members are women who are seen naked in spite of their being dressed, who are seduced to wrong paths and who seduce others, with their hair made up high like humps Those women will neither get into paradise nor perceive its fragrance, although it can be perceived from such and such distance (meaning great distance) (Hadith Sahih)

١٢٦ وحزبه مسلم أيضا عن أبي هريرة عن النبي ﷺ أنه قال: (يدخل الجنة أقوام أفئدتهم مثل أفئدة الطير)، [حديث صحيح]

126- Moslem also reported on the authority of Abu Huraira that the Prophet said "Among the people entering paradise are ones whose hearts resemble those of birds" (Hadith Sahih)

ما جاء في أكثر أهل الجنة وأكثر أهل النار
**Who constitutes the majority of the dwellers
of paradise and hell**

١٢٧- مسلم عن أسامة بن زيد قال، قال رسول الله ﷺ:
 (وقفت على باب الجنة فإذا عامة من دخلها المساكين، وإذا أصحاب
 الجحيم محبوسون، لا أصحاب النار فقد أمر بهم إلى النار، وقفت على
 باب النار فإذا عامة من دخلها النساء [حديث صحيح]

127- Moslem reported on the authority of *Usama Ibn Zayd* that the Prophet, may the peace and blessings of Allah be upon him, said "I stood at the gate of paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate to be judged But the dwellers of hell were ordered to be taken to hell Then I stood at the gate of hell and saw that the majority of those who entered it were women"

(*Hadith Sahih,*

١٢٨ ومن حديث ابن عباس في حديث كسوف الشمس.
 (ورأيت النار فلم أر مظنرا كالنوم قط، ورأيت أكثر أهلها النساء.
 قالوا: يا رسول الله؟ قال يكفرن، قيل أيكفرن بالله؟ قال يكفرن
 العشير، ويكفرن الإحسان لو أحسست إلى إحداهن مذهب كره ثم رأيت
 منك ما تكره قال: ما رأيت منك خيرا قط.) [حديث صحيح]

128- In a part of the *Hadith* of the eclipse narrated by *Ibn Abbas*, the Prophet, may the peace and blessings of Allah be upon him said "And I have never seen such an awful scene like the one of hell on

that day I saw that women constitute the majority of the dwellers of hell " The Companions said "Why, Prophet of Allah?" He said: "Because of their Ingratitude " They said "Are they ungrateful to Allah?" He said "They are ungrateful to their husbands If you acted benevolently with a woman all your life except for one day, she would say You have never been good to me" (*Hadith Sahih*)

١٢٩ السحري عن أبي هريرة رضي الله عنه - أن رسول الله ﷺ قال (كل أمتي يدخلون الجنة، إلا من أبى. فمن أبى أبى رسول الله ﷺ قال (من أبى دخل الجنة، ومن عصاني فقد أبى). [حديث صحيح]

129- Bukhari reported on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet of Allah, may the peace and blessings of Allah be upon him, said "All my followers will enter paradise except for those who refuse " They said "O Allah's Prophet! Would anyone ever refuse that?" He said "Whoever obeys me will enter paradise, and whoever disobeys me would be refusing it"

(*Hadith Sahih*.)

لا يدخل الجنة صاحب مكس ولا قاطع رحم

**Oppressor tax collectors and those severing
bonds of kinship are denied excess
to paradise**

قال الله تعالى ﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتُعْتَدِلُونَهَا عَوْجًا﴾ برلت في المكسين والعشيرين

في قول بعض العلماء وقال تعالى. ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ﴾ أولئك الذين نهيهم الله ﴿إليه

Allah says "And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to make it crooked." This verse was revealed to allude to oppressor tax collectors as some scholars believe. Allah also says "Then, is it expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom Allah has cursed."

١٣٠ مسلم عن حذير بن مطعم، عن أبيه عن النبي ﷺ قال: ((لا بدخل الجنة قاطع)) قال ابن أبي عمر: قال سفيان، يعني قطع رحم رواه البخاري، [حدث صحيح]

130- Moslem reported on the authority of Jubier Ibn Mut'am from his father that the Prophet, may the peace and blessings of Allah be upon him, said "The one who severs (the bonds of kinship) will not enter paradise" Ibn Abu Omar said on the authority of Sufian It means the one who breaks up with his relatives It was reported by Bukhari (*Hadith Sahih*)

أول من تسخر لهم جهنم

The first people to go to hell

١٣١ مسلم عن أبي هريرة قال، سمعت رسول الله ﷺ يقول: ((إن أول الناس بقضي عليه يوم القيامة رجل استشهد فأبى به فعرفه

نعمه فعرفها قال فما عملت فيها؟ قال قاتلت بك حتى استشهدت. قال كذبت، ولكيك قاتلت ليعل فلا حري، فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورحل تعلم العلم وعلمه، وقرأ القرآن فأني به فعرفه نعمه (فعرفها) قال فما عملت فيها؟ قال: تعممت العلم وعلمته، (وقد) قرأت بك القرآن. قال: كذبت، ولكيك تعممت العلم ليقال عالم، وقرأت القرآن ليقال هو قارى فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورحل وسع الله (عالي) قلبه وأعطاه من أصناف المال كله فأني به فعرفه نعمه فعرفها. قال فما عملت فيها؟ قال: ما تركت (من) سبيل نحب أن يفتق فيها إلا انفتت فيها لك، قال كذبت، ولكيك فعلت ليقال هو حواد فقد قيل، ثم أمره فسحب على وجهه حتى ألقي في النار، حرجه أبو عيسى الترمذي بمعه، وقال في حره ثم صر رسول الله ﷺ على ركعتي، فقال، (يا أبا هريرة أولئك الثلاثة أول خلق الله تسعر بهم النار يوم القيامة)، [حديث صحيح]

131- Moslem reported on the authority of Abu-Huraira that he said I heard the Prophet, may the peace and blessings of Allah be upon him, saying "The first man to be judged on the Day of Judgment, will be a man who died as a martyr He shall be brought before the Judgment Seat Allah will make him recount His blessings (i.e. the blessings which He had bestowed upon him) and he will recount them and admit having enjoyed them in his life Then, Allah will say "What have you done to requite these blessings?" He will say "I fought for Thee until I died as a martyr " Allah will say "You have told a lie You

fought so that you might be called a 'brave warrior' And you were called so " Then orders will be passed against him and he will be dragged with his face downward and cast into hell Then there will be brought forward a man who acquired knowledge and imparted it to others and recited the Qur'an Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life Then Allah will ask "What have you done to requite these blessings?" He will say "I acquired knowledge and disseminated it and recited the Qur'an, seeking Thy pleasure " Allah will say "You have told a lie You acquired knowledge so that you might be called 'a scholar ' and you recited the Qur'an so that it might have been said "He is a *qari* (reader of the Qur'an) and such has been said." Then, orders will be passed against him and he will be dragged with his face downward and cast into hell Then, will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life Allah will then ask "What have you done to requite these blessings?" He will say "I spent money in every cause in which Thou wished that it should have been spent." Allah will say "You are lying You spent money so that you might have been called generous, and you got that." Then, Allah will pass orders and he will be dragged with his face downward and thrown into hell *Abu Issa At Termizi* reported the *Hadith* in its meaning and said at the end of it "Then

the Prophet of Allah patted on my knees saying "O *Abu-Huraira*, these three people will be the first among Allah's creatures, to be burnt in hell on the Day of Judgment." (*Hadith Sahih*)

من يدخل الجنة بغير حساب

Those who enter paradise without judgment

١٣٢- مسلم عن عمران بن حصير أن رسول الله ﷺ قال: «يُدخل الجنة من أمتي سبعون ألف بغير حساب، قالوا: من هم يا رسول الله؟ قال: «هم الذين لا يسترقون ولا سيطرون ولا يكتفون، وعلی ربهم يتوكلون»۔ [حديث صحيح]

132- Moslem reported on the authority of *Imran Ibn Hussein* that the Prophet, may the peace and blessings of Allah be upon him, said: "Seventy thousand people of my nation will enter paradise without judgment." The Companions said "Who are they, Prophet of Allah?" He said "Those are the Muslims who do not treat their diseases with *ruqya* (incantation), nor do they believe in bad or good omen (from birds etc) nor do they get themselves branded, but they put their trust only in their Lord"

(*Hadith Sahih*)

١٣٣ الترمذي عن أبي أمامة قال سمعت رسول الله ﷺ يقول: «وعدني ربي أن يدخل الجنة من أمتي سبعين ألفاً لا حساب عليهم ولا عذاب مع كل ألف سبعون ألفاً وثلاث حبات من حبات ربي» قال الترمذي: هذا حديث غريب، وقد أخرجه ابن ماجة ايضاً.

[حديث صحيح]

133- *At-Termizi* reported on the authority of *Abu Umama* that he said I heard the Propnet of Allah, peace and blessings be upon him, saying "My Lord has promised me to let seventy thousand people of my nation enter paradise without judgment or torture in hell Every thousand of them will be accompanied by seventy thousand as well as three handfuls of people added by my Lord " *At Termizi* said "This *Hadith* is *gharib* " This *Hadith* was also reported by *Ibn Maja* (*Hadith Sahih*)

١٣٤ ابن المبارك عن ابن عباس قال: (إذا كان يوم القيمة سدى مدد، ستعلمون اليوم من أصحاب الكرم، ليقيم لحامدون لله تعالى على كل حال، فيقومون، فيسرحون إلى الجنة، ثم ينادي ثالثة ستعلمون اليوم من أصحاب الكرم، ليعم الدين كات ﴿تَحَافِي حُؤْنُهُمْ عِزِّ صَاحِبِ دُعَاؤِ رَبُّهُمْ حَوْفٌ وَطَمَعٌ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ قال، فيقومون فيسرحون إلى الجنة قال ثم ينادي ثالثة ستعلمون اليوم من أصحاب الكرم ليعم الدين كانوا ﴿لَا تُلْهِهِمْ حَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَحْفَظُونَ يَوْمَ تُغْلَبُ فِيهِ الْقُبُورُ وَالْأَبْصَارُ﴾ الآية (فيقومون) فيسرحون إلى الجنة [خير صحيح]

134- *Ibn Al-Mubarak* reported that *Ibn Abbas* said "On the Day of Judgment, a caller will shout You are going today to learn who the generous are Come on, you who have praised Allah all the times Then they will do so and advance to paradise " The caller will shout once again "You are going today to learn who the generous are Come on, those who

“have forsaken their beds of sleep, while they call on their Lord, in fear and hope: and they spent (in charity) out of the sustenance which We have bestowed on them.” Then they will do so and advance to paradise. The caller will shout a third time “You are going today to learn who the generous are. Come on, those whom **“neither trade nor sale could divert (them) from the remembrance of Allah, nor from regular prayer, nor from paying *zakat*. Their (only) fear is for the Day when hearts and eyes will be turned about.”** Then, they will do so and advance to paradise

(An authentic account)

أمة محمد ﷺ شطر أهل الجنة وأكثر

Muhammad's nation represents half the dwellers of paradise or even more

١٣٥- مسلم عن أبي سعيد الخدري قال: قال رسول الله ﷺ: «يقول الله تبارك وتعالى، يا آدم، فيقول، لبيك وسعديك والخير (بين) بديك، قال: فيقول: أخرج بعث النار من وذك قال، وما بعث النار؟ قال: من كل ألف تسعمائة وسعة وسعون قال فذلك حين يشب الصعر وتضع كل ذات حمل حملها، وترى الناس سكارى وما هم بسكارى، ولكن عذاب الله شديد، (و) قال فاشتد ذلك عليهم قالوا يا رسول الله أيب ذلك الرحل؟ قال أسروا، فإن من بأجوح ومأجوح ألف ومبكم (رجل، قال) ثم قال والذي نفسي بيده أي لأطمع أن تكونوا ربع أهل الجنة، فحمدنا الله وكبرنا، ثم قال: والذي نفسي بيده

إني لأطمع أن تكونوا ثلث أهل الجنة، فحمدنا لله (تعالى) وكبرنا،
 ثم قال: والذي نفسي بيده إن يكونوا شطر أهل الجنة، إن مثلكم في
 الأمم كمثل الشعره البيضاء في حد الثور الأسود أو كالفم في
 راع الحمار حرجه الحاري. [حديث صحيح]

135- *Muslim* reported on the authority of *Abu Sa'eed Al Khudri* that the Prophet, may the peace and blessings of Allah be upon him, said, "Allah, Glory to Him, will call Adam on the Day of Resurrection. Adam will reply "I am at Your Service, You source of bliss, all good is in Your hand " Allah will say "Bring out the dwellers of hell " Adam will say "O Allah! How many are they?" Allah will reply "From every one thousand, take out nine hundred and ninety nine " At that time children will have hoary hair, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunk, but dreadful will be the wrath of Allah. Being so frightened, the Companions asked "O Allah's Prophet! Are you talking about us?" He said "Rejoice with glad tidings one person will be admitted to hell from you and one thousand will be from Gog and Magog " The Prophet further said "By Him in Whose hands my life is, I hope that you would be one fourth of the dwellers of paradise " We shouted "Allah is great!" He added "I hope that you would be one-third of the dwellers of paradise " We shouted "Allah is great!" He said "I hope that you would be half of the dwellers of paradise " We shouted "Allah is great!" He further said "You Muslims compared with non

Muslims are like a white hair in the skin of a black ox or like a mark on a foreleg of a donkey (i.e. your number is very small as compared with theirs. Such expressions were very common at that time)." The *Hadith* was also reported by *Bukhari (Hadith Sahih)*

ذكر أبواب جهنم وما جاء فيها
وفي أهوالها وأسمائها أحاديث الله (تعالى) منها
برحمته وفصله إنه ولي ذلك والقادر عليه

The horrors of hell

ذكر الله عز وجل النار في كتابه ووصفها على لسان رسوله ﷺ،
وبعضها فقال عز من قائل ﴿كَلَّا إِنَّهَا لَنُظِي ۖ بِرَّاعَةٍ لَّشْوَى﴾ الشوى:
جمع شواه وهي حلاة الرأس، وقال ﴿وَمَا أَذْرَاكَ مَا سَقَرُ ۖ لَا تُبْقِي
وَلَا يَدْرُ ۖ لَوَاحٍ نَّسْتَشِيرُ﴾ أي معبرة. يقال: لاحته الشمس ولوحته: إذا
عبرته وقال: ﴿وَمَا أَذْرَاكَ مَاهِيَةً ۖ نَّارٌ حَامِيَةٌ﴾ وقال: ﴿لَيَبْدُ فِي
الْحُطْمَةِ﴾ أي: ليرمى فيها ﴿وَمَا أَذْرَاكَ مَا الْخُطْمُ ۖ نَارُ اللَّهِ الْمُوقَدَةُ
الَّتِي تَطْلُعُ عَلَى الْأُفْنَةِ﴾ الآية.

Allah mentions hell in His Book saying "By no means! For it would be the blazing fire-plucking out (his being) right to the skull," and "And what will explain to thee what hellfire is? Naught doth it permit to endure, and naught doth it leave alone, darkening and changing the color of man!" Moreover, He says "And what will explain to thee what this is? It is a fire

blazing fiercely!" And "By no means! He will be sure to be thrown into that which breaks to pieces. And what will explain to thee that which breaks to pieces? It is hell of Allah kindled to a blaze, that which doth mount right to the hearts."

ما جاءهم همز سأل الله [تعالى] الجنة
واستجار به من النار

Those who ask Allah, glory to Him, to grant
them paradise and save them from hell

١٣٦- الترمذي عن أنس بن مالك قال. قال رسول الله ﷺ
(من سأل الله الجنة ثلاث مرات، قالت الجنة اللهم أسحله الجنة، ومن
استجار بالله من النار ثلاث مرات، قالت النار اللهم أجره من النار)
[حدث صحيح]

136- *At-Termizi* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said "He who asks Allah to grant him paradise three times, paradise says 'Almighty Allah, let him enter paradise' And he who asks Allah to save him from hell three times, hell says 'Almighty Allah save him from hell.'"

Hadith Sahih

ما تقرر من الكتاب والسنة

What is established in the Glorious Book and the Prophet's *Sunna*

١٣٧ يقرر من الكتاب والسنة ان الأعمال الصالحة والإخلاص فيها مع الإيمان موصلته إلى الحسن ومساعدته من الخير ان، وذلك يكثر إرضاءه والقطع به مع الموافقة على ذلك يعني عن ذكر ذلك، وبكفك نل من ذلك ما ثبت في الصحيحين عن أبي سعيد الخدري قال قال رسول الله ﷺ ((من صام يوماً في سبيل الله إلا ناعه الله بذلك اليوم وجهه عن النار سبعين خريفاً)). حرجه النسائي

[حدث صحيح]

137- It is established in the Glorious Book and *Sunna* that good deeds together with sincerity and faith lead to paradise and save from hell. It is enough here to quote what came in the *Sahihain* (*Bukhari and Moslem*) on the authority of *Abu Sa'eed Al Khudri* that the Prophet, may the peace and blessings of Allah be upon him, said "Indeed, anyone who fasts for one day for Allah's pleasure his face will be kept away from hellfire by Allah for (a distance covered within a journey of) seventy years." The *Hadith* was reported by *Al-Nasae'e (Hadith Sahih,*

١٣٨- وعن أبي هريرة عن النبي ﷺ قال ((من صام يوماً في سبيل الله ربح الله وجهه عن النار سبعين خريفاً))، وحرجه أبو عيسى الترمذي عن أبي أمامة عن النبي ﷺ قال ((من صام يوماً في سبيل الله جعل الله به وبين النار حجاباً كما بين المشرق والمغرب))،

ويروى. ((م بين السماء و الأرض)) قال. هذا حدث عريب من حديث
 أبي أمامة. [حديث صحيح]

138- *Abu Huraira* also reported that the Prophet, may the peace and blessings of Allah be upon him, said "Indeed, anyone who fasts for one day for Allah's sake, his face will be brought away from hellfire by Allah for (a distance covered within a journey of) seventy years" The *Hadith* was reported by *Abu Issa Al-Termizi* on the authority of *Abu Umama* that the Prophet, may the peace and blessings of Allah be upon him, said "Indeed, anyone who fasts for one day for Allah's sake, a trench between him and hell, as big as the space between east and west will be made by Allah "or as stated in another narration, "between heaven and earth" *Abu Issa* said This *Hadith* is *ghareeb*. (*Hadith Sahih*)

١٣٩- وفي كتاب أبي داود، عن أنس بن مالك قال قال رسول
 الله ﷺ ((من توضأ فأحسن الوضوء وعد أحياه المسلم، يؤد من
 حهم سبعين حريقاً)) قلت: ب أن حمرة وما الحريف؟ قال، العام.

139- *Abu-Dawud* reported in his book on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said "He who performs his ablution well and visits his sick Muslim brothers, will be taken ninety autumns away from hell (in terms of distance)" I said "O *Abu Hamza*, what is an autumn?" He said "An autumn is a year"

١٤٠ وفي الصحيحين عن عدي بن حاتم قال: سمعت رسول الله ﷺ يقول (من استطاع منكم ان يستر من النار ولو بشق تمره فليست له لفت مسم). [حديث صحيح]

140- In *Sahihain*, *Adeyy Ibn Hatim* narrated "I heard the Prophet, may the peace and blessings of Allah be upon him, saying "If anyone of you could escape hell even by giving a piece of date fruit (to a poor man), he better does it at once", as quoted by *Moslem (Hadith Sahih)*

عظم جهنم وأزمتها وكثرة ملائكتها
وهك عظم خلقهم وتعلقها من [بين] أيديهم
وهك فمع النبي ﷺ إياها وردتها عن أهل الموقف

**Hell: its greatness, horrors, numerous angels
and their great creation, uncontrollability.
How the Prophet will repress it so that it may
not attack people on the Day of Judgment**

١٤١ مسلم عن عبد الله بن مسعود قال قال رسول الله ﷺ.
(يؤتى جهنم يوم القيمة لها سبعون ألف رمام، مع كل رمام سبعون
ألف ملك يجرونها). [حديث صحيح]

141- *Moslem* reported on the authority of *Abdullah Ibn Mas'ood* that the Prophet, may the peace and blessings of Allah be upon him, said "On the Day of Judgment, hell will be brought with seventy thousand reins. A single rein will be held by seventy thousand angels for the sake of dragging it hell"

(*Hadith Sahih*)

ما جاء أن التسعة عشر "حرية جهنم"

The nineteen keepers of hell

قال الله تعالى ﴿عَلَيْهَا سَعَةُ عَشْرٍ﴾.

Allah, glory to him says "Over it are nineteen angels."

١٤٢ وخرج الرمدي، عن جابر بن عبد الله قال: قال ناس من اليهود: لأناس من أصحاب النبي ﷺ هم يعدون بيكم عدد حرية جهنم؟ قالوا لا سري حتى نسأله، ف جاء ربح إلى النبي ﷺ فقل: يا محمد، غلب أصحابك اليوم فقل: ((ومدا غلبوا؟)) قال: سألتهم اليهود هل يعلم بيكم عدد حرية جهنم؟ قال: ((ومدا قلوا؟)) قال: قلوا لا سري حتى نسأل نبيا قال: (()) غلب قوم سلوا عما لا يعلمون)) فقالوا لا نعلم حتى نسأل سيدنا لكنهم سألوا سبهم فقالوا: اربا الله جهنم، علي باعد الله سي سألهم عن حرية الجنة وهي الدرمة قلوا قلوا قلوا يا أبا القاسم، كم عدد حرية جهنم؟ قال: ((هكذا وهكذا في مائة عشرة وهي مائة تسعة)) قالوا نعم، قال لهم النبي ﷺ ((ما ترة الجنة؟)) قال فسكتوا، ثم قالوا حرية يا أبا القاسم، فقال النبي ﷺ ((الحبر من الدرمة)). قال ابو عيسى: هذا حديث إنما يعرفه من هذا الوجه من حديث حنبل عن الشعبي (عن) جابر [حديث صحيح]

142- At Termizi reported on the authority of *Jabir Ibn Abdullah* that some Jews asked some Companions of the Prophet, may the peace and blessings of Allah be upon him "Does your Prophet learn the number of hell keepers?" The Companions answered

"We do not know, we are going to ask him " Then a man came to the Prophet, may the peace and blessings of Allah be upon him, and said "O Muhammad Your Companions have been defeated today " The Propnet, may the peace and blessings of Allah be upon him, said "How?" The man replied "They were asked by the Jews if their Prophet knew the number of hell keepers " The Prophet, said "What was their answer?" The man said "They gave no answer and said that they would ask you " The Prophet, may the peace and blessings of Allah be upon him, said "Are the people who were asked about things they do not know and waited to ask their Prophet considered defeated?" The Jews themselves asked their Prophet. "Let's see Allah with our own eyes Call the enemies of Allah to me, I shall ask them about the soil of paradise which is white flour " When the Jews came they said "O Father of *Qasim*, how many keepers are there for hell?" He said "So and-so, they are once ten and other times nine " They said "That is true " Then the Prophet, may the peace and blessings of Allah be upon him, asked them "What is the soil of paradise?" They kept silent, then said "Bread, Father of *Qasim* " Next the Prophet said "Bread is made of white flour " *Abu Issa* said "This *Hadith* is known from the narration reported by *Khalid*, from *Al Shu'bee* on the authority of *Jabir*" (*Hadith Sahih*)

سعة جهنم وعظم سرادقها وبيان قوله تعالى: ﴿وَادْأَلُّوْا مِنْهَا مَكَادٍ صَبَّأً مَّقْرُرِينَ﴾

The vastness of hell and the greatness of its pavilions An explanation of the verse reading: "They are cast, bound together, into a constricted place therein."

قال الله تعالى: ﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا﴾

Allah says "For the wrong-doers We have prepared a fire whose (smoke and flames), like the walls and roof of a tent, will hem them in."

١٤٣ ابن المبارك قال أخبرنا عيسى بن سعيد، عن حبس بن أبي عمير عن مجاهد قال قال ابن عباس أتدري ما سعة جهنم؟ قال: قلت: لا، قال: أجل، والله ما تدري أن بين شحمة أنس أحدهم وبين عاتقه مسيرة سبعين حرباً تحري (فيها) أودة القحح والدم، قلت: لها أنهار؟ قال: لا، بل أودية، ثم قال: أتدري ما سعة جسر جهنم؟ قلت: لا قال: قلت: (أحل و سه ما تدري)، حدثني عائشه أنها سألت رسول الله ﷺ عن قوله تعالى ﴿وَالْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ﴾ قلت: فأبى الناس يومئذ؟ قال: وعلى جسر جهنم حرجه النمرودي وصححه وقد تقدم. [حديث صحيح]

143- Ibn Al Mubarak said. Anbasa Ibn Sa'eed told us, quoting Habib Ibn Abu Omra, quoting Mujahid that Ibn Abbas said "Do you know how vast hell is?" I answered "No " Ibn Abbas then said "Do you know that the distance between a hell keeper's earlobe and

his shoulder is seventy autumns (years) in which valleys of pus and blood run?" I said "Does hell have rivers?" He said "No, it has valleys" Next he said "Do you know how vast hell bridge is?" I said, "No" He said "You do not really know? *A'isha* told me that she asked the Prophet of Allah about the verse that reads **"On the Day of Judgment the whole of the earth will be but His handful"**. I said "Where will be the people then?" He said "On hell Bridge" The *Hadith* was reported and considered *Sahih* by *At Termuzi* (*Hadith Sahih*)

مَا حَاءَ فِي قَوْلِهِ تَعَالَى: ﴿وَإِذَا الْبِحَارُ سُحُوتٌ﴾
وَمَا حَاءَ أَنَّ الشَّمْسُ وَالْقَمَرُ يَفْجَآنِ فِي النَّارِ

Explanation of the verse reading "When the oceans boil over with a swell." (How the sun and the moon will be thrown into hell)

١٤٤ قال ابن عباس في قوله تعالى: ﴿وَإِذَا الْبِحَارُ سُحُوتٌ﴾
قال أوفدت فصارت برأ وتكرس وهب عن عطاء بن يسار أنه تلا
هذه الآية: ﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾ قال: يجمعان يوم القيامة ثم يقدسان
في النار، فتكون نار الله الكبرى

144- *Ibn Abbas* commented on the verse reading "When the oceans boil over with a swell" saying "They will be burnt and converted to fire" *Ibn Wahb* stated that *Ata'a Ibn Yassar* recited the verse reading "And the sun and moon are joined together," and said "They will be brought together on the Day of Judgment, then thrown into hell and the greater hell of Allah will be formed"

١٤٥ - وخرج أبو داود الطيالسي في مسنده، عن يزيد لرقاشي،
عن انس يرفعه إلى النبي ﷺ قال قال النبي ﷺ ((إن الشمس والقمر
توران عقيران في النار)). [حديث صحيح لغيره]

145- Abu-Dawud Al Tayalisi reported in his *Musnad* (book of *Hadiths*) on the authority of Yazid Ibn Al-Ruqashi from Anas (being *marfu*) that the Prophet may the peace and blessings of Allah be upon him, said "The sun and the moon will be two slain oxen in hell" (*Hadith Sahih* narrated by others

صفة جهنم وحرها واشدة عذابها

Description of hell, its heat and severe torture

١٤٦ - السرمدي عن أبي هريرة - رضي الله عنه - عن النبي
ﷺ قال: ((أوقد على النار ألف سنة حتى حمرت، ثم أوقد عليها ألف
سنة حتى ابيضت، ثم أوقد عليها ألف سنة حتى اسودت فهي سوداء
مظلمة)) قال أبو عيسى وحدثني أبي هريرة في هذا الباب موقوف أصح،
ولا أعلم أحدا يرفعه غير يحيى بن أبي بكير عن أبي شريك.

146- At Termuzi reported on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allan be upon him, said "Hell was set ablaze for thousand years till it became reddish, then set ablaze for another thousand years till it became white, then set ablaze for a third thousand years till it became black and dark." Abu Issa said that the *Hadith* narrated by

Abu-Huraira is mauquf and that the narration of this Hadith in this chapter is more correct. I know nobody who narrated it as marfu except for Yahia Ibn Abu Bakir from Abu Shuriek

١٤٧- ابن المسرك، عن أبي هريرة قال: (إن النار أوقدت ألف سنة فابيضت، ثم أوقدت ألف سنة فاحمرت، ثم أوقدت ألف سنة فاسودت فهي مظلمة كسواد الليل).

147- *Ibn Al-Mubarak* reported on the authority of *Abu Huraira* that he said "Hell was set ablaze for thousand years till it became white, then set ablaze for thousand years till it became reddish, then set ablaze for thousand years till it became as black as night "

١٤٨- ابن ماجه، عن أنس بن مالك قال: قال رسول الله ﷺ: (إن ناركم هذه حراء من سبعين جزءاً من نار جهنم، ولو لا أنها اطفئت بالماء مريين ما كان لأحد فيها مفعلة). [حدث صحيح]

148- *Ibn Maja* reported on the authority of *Anas Ibn Malik* that the Prophet of Allah said. "Your fire is one part of seventy parts of hell Unless it had been put out twice, it would have been of no use "

(*Hadith Sahih*)

١٤٩- مسلم عن أنس بن مالك قال: قال رسول الله ﷺ: (يؤتى أهل الدنيا يوم القيمة من أهل نار فصصع في النار صبيحة ثم يقال: (يا ابن آدم)، هل رأيت حيراً قط، هل مر بك نعيم قط؟ فيقول: لا والله يا رب، ويؤتى بأشد الناس بؤساً في الدن من هل

الجنة، فبصع صبعة في الجنة، فقال له (يا ابن آدم) هل رأيت يؤس قط، هل مر بك شدة قط؟ فيقول: لا والله يا رب، ما مر بي يؤس قط، ولا رأيت شدة قط. [حديث صحيح]

149- Moslem reported on the authority of *Anas Ibn Malik* that the Prophet of Allah said "On the Day of Judgment, the man who had the biggest share of world's amusements among the dwellers of hell will have a touch of hell. Then he will be asked a few seconds later "O Son of Adam! Have you ever been in a good state? Have you ever enjoyed the luxuries of life?" He will answer "No, my Lord." Then the man who had the biggest share of the world's miseries among the dwellers of paradise will be brought to have a touch of paradise. Next he will be asked a after few seconds later "O Son of Adam! Have you ever been in a bad condition? Have you ever experienced hardships?" He will answer "No, my Lord. I have never been in a bad condition. I have never experienced hardships" *Hadith Sahih*)

ما جاء في شكوى النار وكلامها
وبعد قعرها وأهوالها وفي قدر الحبر الذي
يرمى به فيها [أحارث الله منها ومن أهوالها]
Hell's complaint, its deep bottom, horrors and
the stones thrown into it (May Allah save us
from its terrors)

١٥٠ روى الأنسبة، عن أبي هريرة رضي الله عنه - قال:
قال رسول الله ﷺ أشنكت النار أنى ربها فعالت. يا رب، أكل

بعضي بعضاً، فجعل لها نفسين: نفس في الشتاء ونفس في الصيف بأشد ما تحدون من البرد من رمهريزها وأشد ما تجدون من الحر من سموها)) أخرجه البخاري ومسلم [حديث صحيح]

150- Our great scholars reported on the authority of *Abu Huraira*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said "Hellfire complained to its Lord saying, 'O my Lord' My different parts eat up each other" So, He allowed it to take two breaths, one in winter and the other in summer, and this is the reason for the severe heat and the bitter cold you experience" The *Hadith* was reported by *Bukhari* and *Moslem (Hadith Sahih)*

١٥١ وعن أبي هريرة - رضي الله عنه - قال: كنا مع رسول الله ﷺ: إذ سمع وجبة، فقال رسول الله ﷺ: «أنسروا ما هذا؟ قلنا الله ورسوله أعلم. قال هذا حجر رمى به في النار منذ سبعين خريفاً فهو بهوى في النار إلى الآن حتى انتهى إلى قعرها» أخرجه مسلم
انوحه. الهده وهي صوت وقع الشيء الثقيل. [حديث صحيح]

151- *Abu Huraira*, may Allah be pleased with him, narrated "While we were sitting with Allah's Prophet, He heard a heavy, thudding fall Then he asked "Do you know what this is?" We said "Allah and His Prophet know best." He said. "This is a stone that has been thrown into hell seventy years ago and is about to reach its bottom" The *Hadith* was reported by *Moslem (Hadith Sahih)*

ما جاء في مقامع أهل النار وسلاسلهم
وأغلالهم وأكالهم

**The maces, chains, yokes and fetters of
the dwellers of hell**

قال الله تعالى: ﴿وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ﴾ وقال ﴿إِذَا الْأَغْلَالُ فِي
أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ﴾ في حميم ﴿الْأَنَّهُ﴾ وقال ﴿فِي سُلْسِلَةٍ
دَرَعُهَا سَنَعُونَ دَرَاعًا﴾ وقال ﴿إِنَّ لَدَيْنَا أَكْالًا وَحَجِيمًا﴾ الآية وروى
عن الحسن أنه قال، ((في جهنم ود ولا معار ولا غل ولا سلسلة
ولا قيد إلا واسم صاحبها مكتوب عليه)). وروى عن ابن مسعود وسبأني

Allah says "In addition there will be maces of iron (to punish) them," "When the yokes (shall be) round their necks, and the chains; they shall be dragged along. In the boiling fetid; then in hell shall they be burned," and "With Us are fetters (to bind them), and a fire (to burn them)." It was narrated that *Al Hasan* said "Every valley, cave, fetter, chain and chatter in hell bear the name of its holder This was also narrated on the authority of *Ibn Mas'ood*

١٥٢- الترمذي عن عبد الله بن عمرو بن العاص قال: قال رسول الله ﷺ، (لو أن رصاصاً مثل هذه - وأشار إلى مثل الحممة - أرسلت من السماء إلى الأرض وهي مسيرة خمسمائة عام لبلعت الأرض قبل الليل، ولو أنها أرسلت من رأس السلسلة لسارت أربعين

حرف، اللؤلؤ والنهر قبل أن تبلغ أوصفها أو قعرها) فإن هذا حديث
إسناده صحيح

152- At *Termizi* reported on the authority of *Abdullah Ibn Amr Ibn Al Aas* that the Prophet, may the peace and blessings of Allah be upon him, said "If a stone that rolls down on the ground and that is as big as a skull, he indicated, were sent from heaven to earth, on a journey of five hundred years it would reach earth before night. If it were sent from a top of a (hell) chain, it would travel for forty autumns (years) day and night before it could reach its origin or bottom." *Abdullah* said This *Hadith* has *isnad Hasan*

١٥٣- وقال محمد بن المنكر: لو جمع حديد الدنيا كله ما حلتى
مبها، وما بقي ما عدل حلفة من حلق السلسلة التي ذكرها الله تعالى
في كتابه فقال تعالى: ﴿فِي سَنَسِلَةٍ ذُرْعَاهَا سَعُونَ ذِرَاعًا﴾ الآية.
ذكره أبو نعيم [إسناده حسن]

153- *Muhammad Ibn Al Munkadir* said "If the iron of this world were collected, both the quantities ever consumed and the stock, it would not be sufficient for a single ring of such a chain mentioned by Allah in His Book "In a chain, whereof the length is seventy cubits!" This account was stated by *Abu Nu'aim* (It has *isnad Hasan*)

كيفيه دخول أهل النار النار

How the dwellers of hell will go into it

١٥٤- قال ابن زيد. وبهم مفعول من حيث يجمعون بها هؤلاء، فإذا قار حوّه فأحده، كوك أنف منك، فلا يصعرون أيديهم على شيء من عظامه إلا صار تحت أيديهم رقائاً، العظم واللحم يصير رقاً، قال، فتجمع أيديهم وأرجلهم ورقبتهم في الأغلال فل ينلقون في النار مصفونين فليس لهم شيء يتقون به إلا ألواحده، فهم عمي فلا ذهب أنصارهم، ثم فرأ ﴿ألم يتقي بوجهه سوء العذاب يوم القيامة﴾ الآية. فإذا ألغوا فيها يكلون يبلعون فعره. بلدهم ليهيأ فبرهم إلى أعلاها، حتى إذا كادوا يخرجون تلقىهم الملائكة بمقامع من حديد فصمروهم بها، فداء امر عب السلب فهووا كما هم أسفل السافلين، هكذا ذابهم وقرأ (رسول الله ﷺ قول الله عز وجل) ﴿كُلَّمَا أُرْدُوا أُنْ يُخْرَجُوا مِنْهَا أُعِدُّوا فِيهَا﴾ فهم كم قال الله تعالى ﴿عَامِلَةٌ نَاصَةٌ تَصْنِي نَارًا حَامِيَةً﴾

والأكال الفيود عن الحسن ومجاهد واحدهما كل، وسمعت الفيود أنكلاً لأنه بكل بها أي بجمع قال الهروي الأصناف هي الأغلال وبقال الفيود اعاد به منها بمنه وكرمه

154- Ibn Zayd said "There will be maces of iron to punish them When a Divine order is issued that someone (of the dwellers of hell) be taken, some thousand angels will carry out the order When the angels put their hands on his bones, the bones and flesh will turn into mortal remains Then the hands, legs and necks of the dwellers of hell will be put in yokes Shackled in this way, they will be thrown into

hell, having nothing to protect themselves except their faces after losing their sight. Then (*Ibn Zayd*) read "Is there one who has to ward off the burning of the chastisement on the Day of Judgment (and receive it) by his face." When the dwellers of hell nearly reach its bottom, they will be met with its flame that will force them to go to the top. When they are about to go out, they will be met with the angels that will beat them with maces of iron and force them to go down to the flame once more and so on. Then he recited the verse reading "Every time they wish to get away therefrom, they will be forced hereinto." They will be just as described by Allah, glory to Him "laboring (hard), weary, the while they enter blazing fire."

ما جاء أن في جهنم حبلاً وحباً و
وأودية وبحاراً وصهاريج [وحباً] وأنارا وحباً
ونابير وسحونا ونبوتاً وجسوراً وفصوراً وأرجاء
وبواعير وعقارب وحيات أجاردا الله منها. وفي
وعبد من شرب الحمر والمسكر وعبره

How hell contains mountains, trenches,
valleys, seas, tanks, reservoirs, wells,
cisterns, ovens, prisons, houses, bridges
palaces, querns, scorpions and snakes.

May Allah save us from them!

و الصعور، جبل من نار يصعد فيه سبعين حريق ثم يهوى فيه كذالك

١٥٥ قال واحترق سعد بن أبي أيوب عن ابن عباس، عن

رَبِّ اسْأَلْمَ، عَنْ عِطَاءِ بْنِ يَسَارٍ قَالَ الْوَيْلُ وَادٍ فِي جَهَنَّمَ يَهْوِي فِيهِ الْكَافِرُ، لَوْ سِيرَتْ فِيهِ الْحَيَالُ لَمَعَبَتْ مِنْ حَرِّهِ، [إِسْنَادُهُ حَسَنٌ]

155- Abdul Haqq said Sa'eed Ibn Abu Ayyub told us, quoting *Oqlan* on the authority of *Zayd Ibn Aslam* that *Ata' Ibn Yassar* said "Hell has a valley called *Wayl* (Woe) in which the infidels will fall down. If mountains were moved in it, they would melt due to its hotness" (It has *isnad Hasan*)

١٥٦ - قَالَ: وَأَخْبَرَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ قِيَاصٍ، عَنْ أَبِي عِيَّاصٍ أَنَّهُ قَالَ: الْوَيْلُ مَسِيلٌ فِي أَصْلِ جَهَنَّمَ [إِسْنَادُهُ صَحِيحٌ]

156- He also said *Sufian* told us, quoting *Ziyad Ibn Fayyadh* that *Abu Eyyadh* said "Wayl is a riverbed in hell" (It has *isnad Sahih*)

١٥٧ - وَبَكَرَ اسْ عَطِيَّةٌ فِي تَفْسِيرِهِ عَنْ ابْنِ الْوَيْلِ، صَهْرَبَجٌ فِي جَهَنَّمَ مِنْ صَدَدِ أَهْلِ النَّارِ، قَارَ وَحَكَّى الرَّهْرَاوِيُّ عَنْ أَحَرِيرٍ: أَنَّهُ بَابٌ مِنْ أَبْوَابِ جَهَنَّمَ

157- *Ibn Atteya* stated in his book of Interpretation that *Wayl* is a tank in hell filled with the pus of the dwellers of hell" He added "*Al Zahrawi* narrated from others that it is one of hell gates"

١٥٨ - وَقَالَ ابْنُ زَيْدٍ فِي قَوْلِهِ تَعَالَى ﴿وَطَلَّ مَنْ يَحْمُومٌ﴾ السَّحْمُومُ: حُلٌّ فِي جَهَنَّمَ بِسَعِيدٍ إِلَى طَلِّهِ أَهْلُ اسْرِ ﴿لَا يَرُدُّ﴾ بَلْ حَرٌّ، لِأَنَّهُ مِنْ دَحْسِ شَعِيرِ جَهَنَّمَ ﴿وَلَا كَرِيمٌ﴾ أَيِ لَا عَذَبَ عَنْ الصَّحَاكِ، وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ وَلَا حَسَنَ مَطَرَهُ

158- *Ibn Zayd* said about the verse reading “**And in the shades of Yahmum (Black Smoke)**” that *Yahmum* is a mountain in hell which the dwellers of hell will resort to to have shade. It is, indicated *Ibn Zayd*, hot since it comes from the smoke of the edge of hell and lacks freshness as stated by *Al Dhahhaq*, just as described by the Qur’an, “**neither cool nor refreshing.**” *Sa’eed Ibn Al Mussayab* added: “It has also an ugly view.”

١٥٩- وتكر ابن وهب، عن مجاهد في قوله تعالى: ﴿مَوْبِقًا﴾ قال، واد في جهنم يقال له موبق، وفان عكرمه هو بهر في جهنم يصيل، بار، على حافته حبات مثل اللعال الذهب، فبارت إلهم لتأخذهم استعثوا منها دلاقحام في النار، وقال أنس من مالك هو واد في جهنم من قيح ودم [إسناده حسن]

159- *Ibn Wahb* stated that *Mujahid* construed the word *Mawbiq* in the verse reading “**And We shall make for them Mawbiq (a place of common perdition)**” to be a valley in hell. *Ikrema* said: It is a river in hell melting with fire and there are snakes like deep-black mules on its edges. When those snakes are stirred up to swallow the dwellers of hell, they will throw themselves into hell to take refuge.” *Anas Ibn Malik* said: “*Mawbiq* is a valley of pus and blood.” (It has *isnad Hasan*).

١٦٠- وقال يوف النكالي في قوله تعالى ﴿وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا﴾ قال، واد في جهنم بين أهل الصلاة وبين أهل الإيمان.

160- *Nauf At-Bikah* construed *Mawbiq* in the verse reading "And We shall make for them *Mawbiq* (a place of common perdition)" to be a valley in hell separating between the people of infidelity and the people of faith

١٦١ وعن عائشة - رضي الله عنها - روي عن النبي ﷺ أنها سألت عن قول الله عز وجل ﴿فَسَوْفَ يَفْقَهُونَ﴾ قال سمع في جهنم.

161- It was narrated that *A'isha*, may Allah be pleased with her, one of the Prophet's wives, was asked about the verse reading "Soon, then, will they face *Ghayya* (destruction)" and answered "It is a valley in hell"

١٦٢ وذكر ابن وهب من حديث عمرو بن شعيب، عن أبيه، عن حذاف قال قال رسول الله ﷺ «إن المتكبرين يحسرون يوم القيامة أشباه الدرة على صورة النمل، يعلوهم كل شيء من الصغار، بما قوون حتى سحلوا، سحب في جهنم يقال له، بولس، يسفون من عصاره أهل النار من طيبة الحال» أخرجه ابن المبارك، [حديث حسن]

162- *Ibn Wahb* stated the *Hadith* of *Amr Ibn Shueb*, quoting his father on the authority of his grandfather that the Prophet, may the peace and blessings of Allah be upon him) said "Arrogant people will be driven on the Day of Judgment like atoms in the shape of human beings They will be pushed in absolute inferiority into a prison in hell with the name of '*Bols* ' They will be forced to drink the liquid matter discharged by the dwellers of hell

and mixed with corrupt clay" The *Hadith* was reported by *Ibn Al-Mubarak (Hadith Hasan)*

بيان قوله تعالى: ﴿فلا اقتحم العقبة﴾

وهي ساحل جهنم 44 عيد من يؤذي المؤمنين

Explanation of the verse reading:

"But he hath made not haste on the path that is steep." The cost of hell and the punishment awaiting those who hurt believers

١٦٣- قال ابن عمر وابن عباس، هذه العقبة، حل في جهنم. وقال محمد بن كعب، وكعب الأحمار، هي سبعون درجة في جهنم، وقال الحسن وقتادة، هي عفة شديدة صعبة في النار دون الحسر، فاقتموها بطاعة الله عز وجل وقال مجاهد والضحاك والكلبي، هي الصراط، وقيل: النار نفسها. وقال الكلبي أيضاً، هي حل بين الحنة والنار يقول، فلأحاور هذه العقبة بعمل صالح، ثم بين اقتحامها بما يكون فقال: ﴿فك رقية﴾ الآية.

163- *Ibn Amr* and *Ibn Abbas* said "This steep path is a mountain in hell" *Muhammad Ibn Ka'ab* and *Ka'ab Al-Ahbar* said "It is seventy grades in hell" *Al Hasan* and *Qatada* said "It is a strong and hard obstacle in hell before the bridge So, cross it via the obedience of Allah, glory to Him" *Mujahid*, *Al-Dhahhaq* and *Al Kalbi* said "It is the path over hell," and others said that it is hell itself *Al Kalbi* also said It is a mountain between paradise and hell that will be crossed through good deeds as described by the Qur'an. **"(It is) freeing the bondsman."**

مَا حَاءَ هِيَ قَوْلُهُ تَعَالَى:
﴿وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

**Explaining the verse reading:
“Whose fuel is men and stones”**

الوقود بفتح الواو على وزن النعوم بفتح الناء، الحطب، وكذلك الطهور اسم للماء، والسحور اسم الطعام، وبضم القاء اسم للفعل وهو المصدر، والناس عموم ومعه: الخصوص ممن سبق عليه القصاص أنه يكون حطب لها، أحرق الله معها، قال، حطب النار: شيب وشيوخ وكهول وسوء عريب (قد) طاب مسهر العويل

The word ‘men’ here refers to the people destined to constitute some of hell’s fuel because of their infidelity. Some scholars said that the fuel of hell would include disobedient youths and old people and naked women who would cry for so long periods

شدة عذاب من أمر بالمعروف ولم يأت به ونهى
عن المنكر وأناه، وذكر الحطباء، وهم من حاله
قوله وعمله وهي أعوان الظلمة كلاب النار

The severe punishment awaiting those who do not practice the good deeds they preach people to do and practice the evil deeds they advise people to avoid. (Orators whose actions contradict their words - Assistants of tyrants who are described as dogs of fire)

١٦٤ البخاري عن أسامة بن زيد قال سمعت رسول الله ﷺ يقول: «جاء برجل فطرح في النار فبطحن فيها كطحن لحمر

بحرجه، فيطوف به أهل الدار فيقولون 'أي فلان! أنت كذب تأمر بالمعروف ونهى عن المنكر؟' فيقول كذب تأمر بالمعروف ولا أفعله، ونهى عن المنكر وأفعله .

وخرجه مسلم ايضاً بمعناه عن أسامة بن زيد قال: سمعت رسول الله ﷺ يقول ((يؤتى بالرجل يوم القيمة فلعن في النار فتدلق أفتاب بطيه في الدار، فتدور كما تدور الحمار بالرحى، فيجمع إليه أهل الدار، فيقولون: يا فلان ابن فلان مالك؟ ألم تكن تأمر بالمعروف ونهى عن المنكر؟ فيقول بلى! كذب مر بالمعروف ولا أتبه، ونهى عن المنكر والله)) [حسن صحيح]

164- *Bukhari* reported on the authority of *Usama Ibn Zayd* that he said: "I heard the Prophet, may the peace and blessings of Allah be upon him, saying "A man will be brought on the Day of Resurrection and thrown into hellfire, so that his intestines will come out, and he will go around like a donkey around a millstone. The dwellers of hell will gather around him and say "O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us of doing sins?" He will reply "Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you from committing sins, yet I used to do them myself." *Moslem* also reported the meaning of the same *Hadith* on the authority of *Usama Ibn Zayd* as well (*Hadith Sahih*).

١٦٥ وخرجه أبو يعيم الحافظ من حديث مالك بن دينار، عن ثمامة عن أس بن مالك قال، قال رسول الله ﷺ، أثبت بيلة أسري بي على قوم تفرص شفاهم بمعارص من دار، كلما فرص ردت،

قلت من هؤلاء يا حسرتي؟ فقال هؤلاء حصاة أممك الذين يقولون
ولا يفعلون، ويقولون كتاب الله ولا يعلمون [أحدیث صحیح]

165- Abu Nu'aim Al Hafiz reported from the Hadith of Malik Ibn Dinar, quoting Thumama on the authority of Anas Ibn Malik that the Prophet of Allah, peace and blessings be upon him, said "I passed on my Night Journey by some people whose lips were being cut with scissors of fire. Whenever they were cut, they were returned again. I said "Who are these people Gabriel?" He said "These are the orators of your nation who do not practice what they preach and read the Book of Allah and do not follow its teachings" (Hadith Sahih)

طعام أهل النار وشربهم ولباسهم

The food, drink and clothes of the dwellers
of hell

قال الله تعالى ﴿وَنَذِيحٌ كُفْرُوا فَطَعَتْ لَهُمْ نَارٌ مِّنْ تَارٍ﴾ وقال ﴿سَرَابِيلُهُمْ مِّنْ قَطَرٍ﴾ وقال: ﴿أَن شَحَرَبَ الرُّقُومِ﴾ طعام لآئيم ﴿كَأَنَّهُمْ يَغِي فِي الْبُطُونِ﴾ وقال: ﴿لَا يَدْرُقُونَ فِيهَا رُودٌ﴾ أي يوم ﴿وَلَا شَرَابٌ﴾ إِلَّا حَمِيمًا وَعَسَاقًا ﴿حَرَاءٌ وَفَقٌ﴾ وقال ﴿وَأَن يَسْتَعْبُوا يَغَاثُوا بِمَاءٍ كَأَنَّهُمْ يَشْرَبُونَ الْوَحْوَهِ نَسْ لَشَرَابٍ وَسَاءَتْ فُرْتَقَةٌ﴾ وقال عر من قائل ﴿نَسْفَى مِنْ عَيْنٍ بِهِ﴾ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ ﴿وَقَالَ﴾ فَنَسْفَى لَهُ أَيُّومٌ هَذِهِ حَمِيمٌ ﴿وَلَا طَعَامٌ إِلَّا مِنْ عَسَنِ﴾ قال الهروي معه من صديد أهل النار وما يعسل ويسبل من أناسهم

Allah, glory to Him, says "But those who deny (their Lord) - for them will be cut out a garment of Fire," "Their garments are of liquid pitch," "Verily the tree of *Zaqqum* will be the food of the sinful- like molten brass; it will boil in their insides," and "Nothing cool shall they taste therein, nor any drink, save a boiling fluid and a fluid, dark, murky, intensely cold - a fitting recompense (for them)" Some commentators explained 'nothing cool' as sleep Allah, the Exalted and the Glorified also says "If they implore relief, they will be granted water like melted brass that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!", "The while they are given, to drink, of a boiling hot spring, nor food will there be for them but a bitter *Dhari* , a thorny plant, loathsome in smell and appearance, which will neither give fattening nourishment to the body nor in any way satisfy the burning pangs of hunger)" "So no friend hath he here this Day. Nor hath he any food except *Ghislin* (the foul pus from the washing of wounds of the dwellers of hell as said by *Al Harau* : "

١٦٦ قلت. وهو العساق أيضا، وذكر ابن المبارك (أسأله) سفيان، عن منصور، عن إبراهيم وأبي رزيق في قوله تعالى: ﴿فَبَدَّلَ قُوَّةَ حَمِيمٍ وَعَسَاقٍ﴾ قَالَا مَا يَسِيلُ مِنْ صَدِيدِهِمْ، وَقِيلَ الْعَسَاقُ الْفَحُّ الْعَلِيطُ الْمَسْرُ. [أخبر صحيح]

166- I said The meaning also refers to *Al Ghassaq Ibn Al Mubarak* stated *Sufian* told us,

quoting *Mansour* that *Abraham* and *Abu Razin* explained the word *Ghassaq* in the verse reading "Yea, such! Then shall they taste it- a boiling fluid and *Ghassaq*," to be the flowing pus of the dwellers of hell. It was also said that *Ghassaq* means rotten thick matter (An authentic account)

١٦٧ وقال كعب العساق. عر في جهنم يسيل إليها حمه كل
 مات حممة فتسفع، ويؤى بالدمي فعمس فيها عمسه فسقط جلده
 ولحمه عن العظام، فيحر لحمه في كعبه كما بجر الرجل ثوبه وقوله
 ﴿حرء وفاق﴾ أي. وافى عمالهم الحبيثة، [حبر حسن]

167- *Ka'ab* said "Ghassaq is a spring in hell. When man will be thrown into it, his flesh and skin will be stripped out of the bones, then his flesh will be dragged at his heels like a dress tail." The phrase "a fitting recompense" means appropriate for their evil deeds (An Authentic Account)

مَا جَاءَ أَنْ أَهْلَ النَّارِ يَحْوَعُونَ وَيَغْطِشُونَ
 وَكَلِمَاتُكَ عَلَيْهِمْ وَإِحَابُهُمْ

The hunger, thirst and supplication of the dwellers of hell

قال الله تعالى ﴿وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنْ مَاءٍ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ﴾.

Allah says "The dwellers of hell will call to the dwellers of paradise: "Pour down to us water or anything that Allah doth provide for

your sustenance.” They will say: “Both these things hath Allah forbidden to those who rejected Him.”

١٦٨ - وعمر أبي حنيفة، عن أبي هريرة - رضي الله عنه
عن النبي ﷺ قال ((إن الحميم ليصب على رؤوسهم فيغد الحميم حتى
يخلص إلى حوقه، فليست ما في حوقه حتى يمر من قدمه وهو
يصهر، ثم بعد كما كان)) قال هذا حديث حسن صحيح غريب.
[حديث حسن]

168- *Abu Hujayza* narrated on the authority of *Abu-Huraira* may Allah be pleased with him that the Prophet, may the peace and blessings of Allah be upon him said “Boiling water will be poured on their heads and will penetrate till it reaches their throats down to their feet and so on” *Abu Hujayza* said This *Hadith* is *Hasan Sahih ghareeb* (*Hadith Sahih*)

١٦٩ - وعمر ابن عباس - رضي الله عنه - أن رسول الله ﷺ
قرأ هذه الآية: ﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾
فقال قال رسول الله ﷺ ((إن أب فطرة من الرقوم قطرت في
الدين لأفسدت على أهل الدين معاشهم، فكيف من يكون طعامه))
قال أبو عيسى، هذا حديث حسن صحيح، حرجه ابن ماجه أيسر.
[حديث صحيح]

169- *Ibn Abbas*, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, once recited this verse “**Fear Allah as He should be feared, and die not except in a state of Islam.**” *Ibn Abbas*

said "The Prophet, may the peace and blessings of Allah be upon him, said "If a very little piece of the tree of *Zaqqum* were thrown at the people of this world, it would spoil their life. Then, what will be the case if it is someone's food (in hell)?" *Abu Issa* said This *Hadith* is *Hasan Sahih*. It was also reported by *Ibn Maja*. (*Hadith Hasan*)

بكاء أهل النار ومن أذاهم عذابا فيها

How the dwellers of hell will weep
(And those receiving slightest torture)

١٧٠ روى عن أبي موسى الأشعري موقوفاً أنه قال: «إن أهل النار ليبتكون الدموع في النار، حتى لو أحرقت فيها السعير لجرب، ثم إنهم ليبتكون الدم بعد الدموع. ولمثل ما هم فيه فليكن».

قال المؤلف رحمه الله وهو بسند من معنى ما تقدم -: وفي التبريل. ﴿فليضحكوا قليلاً وليبكون كثيراً حراً بما كانوا يكسبون﴾ [بحر صحيح]

170- *Abu Mussa Al Ash'ari* reported through a narration of a *Hadith mauquf* that the dwellers of hell would weep in hell to the extent that ships could move on their tears. After their tears come to an end, they will weep bloody tears. Indeed their sufferings will deserve such weeping. The author may Allah put mercy upon him, quoted this verse after mentioning the above *Hadith* "Let them laugh a little: Much will they weep: A recompense for the (evil) that they do" (An authentic account)

١٧١ وفي الترمذي من حديث أبي در - رضي الله عنه - عن النبي ﷺ أنه قال: «وَاللَّهِ لَوْ تَعْمُونَ مَا أَعْلَمُ لَصَحَّحْتُ قَلِيلًا وَلَنَكَبْتُمْ كَثِيرًا. فَمَنْ كَثُرَ بَكَؤُهُ حَقَّقًا مِنْ اللَّهِ تَعَالَى وَحَشَبَةُ مَعَهُ، صَحَّحْتُ كَثِيرًا فِي الْأَحْرَةِ. قَالَ اللَّهُ تَعَالَى مُحَبَّرًا عَنْ أَهْلِ الْجَنَّةِ. ﴿إِنَّا كُنَّا قَبْلُ فِي أَهْلِ مُشَفِّقِينَ﴾ وَوَصَفَ أَهْلَ الدَّارِ فَقَالَ: ﴿وَادَا انْقَلَبُوا إِلَى أَهْلِهِمْ يَقْبَلُوا فَكِهِينَ﴾ قَالَ ((وَكُنْتُمْ مِنْهُمْ نَصَحُونَ)) وَسَيَاتِي بَيَانَهُ. [حديث صحيح]

171- *At Termizi* reported on the authority of *Abu Zarr* that the Prophet may the peace and blessings of Allah be upon him, said. "I swear by Allah that if it happens that you know what I do know, you will laugh a little and weep so much. He who often weeps for fear of Allah, will laugh so much in the hereafter. Allah tells us about the dwellers of paradise saying. "Aforetime, we were not without fear for the sake of our people." He tells us about the dwellers of hell saying "And when they returned to their own people, they would return jesting" and "While ye were laughing at them" (*Hadith Sahih*)

قوله تعالى ﴿وَتَقُولُ هَلْ مِنْ مَّزِيدٍ﴾

Explaining the verse that reads:

"Hell will say: 'Are there any more (to come)?"

١٧٢ مسلم عن أنس، عن النبي ﷺ قال: ((لَا يَرَالْ حَتَمٌ يَلْفَى فِيهَا وَتَقُولُ هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَصْعَ رَبُّ الْعَرَةِ قَدَمَهُ فِيهَا فَيَسْهُو بِعَصَاهَا إِلَى عَصْرٍ، وَتَقُولُ: قَطُّ قَطُّ وَعَرَّتْكَ وَكَرَمْتُكَ وَلَا يَرَالْ فِي الْجَنَّةِ فَصَلَّ حَتَّى يَشْئِيَ اللَّهُ لَهَا حَلْقًا فَيَسْكَبُهُمْ فَضْلُ الْجَنَّةِ)). [حديث صحيح]

172- *Moslem* reported on the authority of *Anas* that the Prophet, may the peace and blessings of Allah be upon him, said "Hell continues to receive those thrown into it and says **"Are there any more to come?"** till Allah Almighty puts His feet on it. At that point, it becomes contracted and it will say, 'Enough, enough, You Most Generous and Honorable As to paradise, it continues to have places till Allah creates people to dwell in those places" (*Hadith Sahih*)

١٧٢- وفي رواية أخرى من حديث أبي هريرة - رضي الله عنه - ((وأما البر فلا تمتلئ حتى يصع الله عليها رحله فتقول: قط قط فهذا لك تمتلئ ويروى بعضها إلى بعض، فلا بطلم لله (تعالى) من خلقه أحداً، وأما الجنة فإن الله ينشئ لها خلقاً)) [حديث صحيح]

173- In another narration from the *Hadith* of *Abu Huraira*, may Allah be pleased with him, we read "As for hell, it will not be filled until Allah puts His feet on it and it says Enough, enough. At that point, it will be filled and contracted Allah, Glory to Him, will not oppress any of His creatures and create people to dwell in paradise" (*Hadith Sahih*)

ذكر آخر من يخرج من النار وآخر من يدخل الجنة
وفي تهذيبه وتهذيب قبيلته وأسمه

**The last man to come out of fire and
enter paradise**

١٧٤- مسلم عن عبد الله بن مسعود قال قال رسول الله ﷺ ((إني لأعلم آخر أهل النار خروجاً منها، وآخر أهل النار دخولاً

الحبة، رحل حرج من البر حبو فيقول الله تعالى اذهب فادخل الجنة، فيايبها، فيحيل إليه أنها مملأى، فيرجع فيقول: يا رب وحسبها مملأى، فيقول الله اذهب فادخل الجنة، فإن لك مثل الدنيا وعشرة أمثالها أو أن لك عشرة أمثال الدنيا، قال، فيقول: أسحر بي؟ أو نصحك بي وأنت الملك؟ قال: لقد رأيت رسول الله ﷺ يصحك حتى بدت بعاده، قال. فكان يقال: ذلك أدنى أهل الجنة منزلة. [حديث صحيح]

174- Moslem reported on the authority of *Abdullah Ibn Mas'ood* that the Prophet, may the peace and blessings of Allah be upon him, said "I know the person who will be the last to come out of hellfire, and the last to enter paradise. He will be a man who will come out of hellfire crawling, and Allah will say to him: "Go and enter paradise." He will go to it, but he will imagine that it had been filled, and then he will return and say "O Lord, I have found it full." Allah will say "Go and enter paradise and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world)." On that, the man will say "Do You mock me though You are the King?" I saw Allah's Prophet (while saying that) laughing so much so that his premolar teeth became visible. It is said that he will be the lowest in degree amongst the dwellers of paradise (*Hadith Sahih*)

خروج الموحدين من النار وذكر الرجل الذي
 ينادي يا حنان يا منان، وبيان قوله تعالى:
 ﴿إِنَّهَا عَلَيْهِمْ مُّصَدَّدَةٌ﴾ في عمده مُّمدَّده
 وهي أحوال أهل النار

**What is mentioned about monotheists'
 coming out of fire Explanation of the verse
 reading: "Fire shall be made into a vault over
 them, in columns outstretched. (The
 conditions of the dwellers of hell)**

١٧٥ - ذكر أبو نعم الحافظ عن أبي عمران الحوفي قال، بلغنا
 أنه إذا كان يوم القيامة، أمر الله بكل جبار، وكل شيطان، وكل من
 يحاف الناس شره في الدنيا، فيوثقون بالحديد، ثم أمر بهم إلى النار،
 ثم أوصدها عليهم، أي أطبقها، فلا والله لا تستقر أقدامهم على قرارها
 أبدا، لا والله لا يسطرون إلى أنهم سماء أبدا، ولا والله لا تلتقي حقوبهم
 على غمض نوم، ولا والله لا يدورون فيها بارد شراب أبدا.

قال: ثم يقال لأهل الجنة يا أهل الجنة افتحوا الأبواب، فلا
 يحافو شيطانا، ولا جبارا، وكلوا اليوم واشربوا بما أسلفتم في الأيام
 الخالية، قال أبو عمران: إذا هي والله يا بحوبة أيامكم هذه.

[إسناده حسن]

175- Abu Nu'aim Al Hafiz stated that Abu Imran said "We were told that on the Day of Judgment, Allah orders that every tyrant, every devil and everyone whose evil was feared in worldly life be brought and put on iron shackles. They will be then thrown into hell which will be made into a vault over them. They will never find a bottom for this fire and

never see a sky They will never sleep even for a second and never have a cold drink " He added "Next, the dwellers of paradise will be called out "O dwellers of paradise open the gates today Fear no devil or tyrant Eat and drink because of the good that you sent before you in the days that are gone " *Abu Imran* said "I swear by Allah, my brothers that these are the days you are living now "

(It has *isnad Hasan*)

ما جاء في ميراث أهل الجنة منازل أهل النار

The dwellers of paradise's inheritance of the houses of the people of hell

١٧٦- جاء في الخبر عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: "إن الله تعالى جعل لكل إنسان مسكناً في الجنة ومسكناً في النار فأما المؤمنون فيحدون منازلهم ويرثون منازل الكفار ، ويجعل الكفار في منازلهم من النار"

176- It was stated that *Abu Huraira*, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, said: "Allah created for every human being a house in paradise and another one in hell The believers will take possession of their houses and inherit those of the disbelievers The disbelievers w.l. remain in their own houses in hell."

١٧٧- وخرجه ابن ماجة بمعناه عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ "إن منكم من حد الله له مسكناً

ميرل في الجنة وميرل في النار، فإذا مات فدخل النار ورثه
 الجنة ميرله،، ذلك قوله تعالى ﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾ اسنده صحيح
 قلب: وهذا بين في أن كل إنسان ميرلا في الجنة وميرلا في النار
 كما تقدم، وقـ قال هـ هـ ما منكم، فحاطب أصحابه الكرام المرهين
 عن السواب العظم الموجبة لسيران رصي لله عنهم، وسبأتي لهذا
 مرید بیان فی أبواب الحسار بن شاء الله تعالى [حديث صحيح]

177- *Ibn Maja* reported the previous account with the same content on the authority of *Abu Huraira* that the Prophet of Allah, may the peace and blessings of Allah be upon him, said "Every one of you, without exception, has two houses one in paradise and the other in hell. When a man dies and enters hell, his house will be inherited by a man from the dwellers of paradise." This is the meaning of the verse reading **"Those will be the heirs."** (It has *isnad Sahih*)

I said "This indicates that every man, in general, has two houses one in paradise and the other in hell." The Prophet, may the peace and blessings of Allah be upon him, here addresses his virtuous, honorable Companions who were far from committing the great sins that push their perpetrators into hell

(*Hadith Sahih*)

ما جاء في حلود أهل الدارين
وكيف الموت على الصراط ومن يدبحه
The immortality of the dwellers of paradise
and those of hell, (How death will be
slaughtered and who is going to do so)

١٧٨ - بحاري، عن ابن عمر رضي الله عنه - قال: قال رسول الله ﷺ: إذا صار أهل الجنة إلى الجنة وأهل النار إلى النار، جيء بالموت حتى يجعل بين الجنة والنار سم بدح، ثم ينادي مناد يا أهل الجنة لا موت، ويا أهل النار لا موت، فتردوا أهل الجنة فرحاً إلى فرحهم، ويردوا أهل النار حرباً إلى حربهم» [حسن صحيح]

178- *Bukhari* reported on the authority of *Ibn Omar*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him said "When the dwellers of paradise go to paradise and the dwellers of hell go to hell, death will be brought between paradise and hell and slaughtered. Then a caller will say "O dwellers of paradise! No death O dwellers of hell! No death." At that moment, the dwellers of paradise become happier and the dwellers of hell become gloomier" (*Hadith Sahih*

أبواب الجنة وما جاء فيها وكيف صفتها ونعيمها
Paradise: Its gates, description and bliss

وصف الله تعالى الجنات في كتابه وصف يفوق مفاهيم العباد في غير ماسورة من القرآن، وأكثر ذلك في سورة الواقعة والرحمن، وهل لك حديث العاشية وسورة الإنسان، وبين ذلك أيضاً سيد محمد ﷺ

بأوضح بيان، فنذكر من ذلك ما بلغنا في الأحبار الصحيح والחסار،
وعن السلف الصالح أهل الفضل والإحسان رضي الله عنهم وحشرنا
معهم من.

Allah, the Exalted and Glorious, describes paradise in the Qur'an as if it is visible to us in many Surahs, foremost among which are *Al Rahman* (55) *Al-Waqi'a* (56), *Al-Insan* (76) and *Al-Ghashiya* (88) The Prophet, peace and blessings be upon him, talked about paradise in a clear and detailed manner as reported in the anecdotes of the his Companions and followers, may Allah be pleased with them all and gather us with them Amen.

صفة أهل الجنة في الدنيا

The qualities of the people of paradise in life

١٧٩- قال ابن وهب سمعت ابن زيد يقول وصف الله (تعالى) أهل الجنة بالمحافة والحر واليبس والشفقة في الدين، فأعقبهم به النعيم والسرور في الآخرة، وقرأ قول الله تعالى عز وجل ﴿إِنَّكُمْ قَبْلُ فِي أَهْلًا مُشْفِقِينَ﴾ قال، ووصف أهل السر بالسرور في الدين والصحة فيها والتفكه فقال: ﴿ثُمَّ كَانَ فِي أَهْلِهِ مَسْرُورًا﴾ ﴿ثُمَّ ظَنَّ أَنْ لَنْ يَخُورَ﴾ ﴿بَلَى﴾ وقد تقدم من صفته هلها ما فيه كفاة والحمد لله وحده.

[حسن صحيح]

179- *Ibn Wahb* said I heard *Ibn Zayd* saying Allah, glory to Him, described the people of paradise in this life as fearing Him and feeling sad to the degree of crying lest they may be punished by Him

But they will be granted blessings and pleasures in the hereafter He (*Ibn Zayd*) then recited Allah's verse reading "We were not without fear for the sake of our people." He said Meanwhile, Allah described the people of hell as laughing, making fun of the believers and having much pleasure in this life, "Truly, did he go about among his people, rejoicing! Truly, did he think that he would not have to return (to Us)! Nay, nay! For his Lord was (ever) watchful of him!" An authentic account)

طه الجنة ورحمتها وما أعد الله لأهلها فيها
 The nature and delights of paradise and the
 pleasures Allah prepared for its inhabitants

١٨٠ مسلم عن أبي هريرة - رضي الله عنه قال قال رسول الله ﷺ يقول الله عز وجل (أعديت لعبادي الصالحين ما لا عين رأت، ولا أدب سمعت، ولا حصر على قلب بشر دخر به ما أظلمتكم عليه، ثم قرأ رسول الله ﷺ: ﴿لَا يَلْمِزُكَ فِئْتَانٌ مَّا اخْفَىٰ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ بله، بمعنى غير وقف: اسم من أسماء الأفعال بمعنى دع [حديث صحيح]

180- Moslem reported on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "Allah Almighty says "I have prepared for My pious servants what has not been seen by eyes, has not been heard by ears or has not come to one's mind That has been kept as hidden reserve away from what you have been informed about " Then the Prophet of

Allah recited, 'Now no person knows what delights of the eye are kept hidden (in reserve) for them.' (*Hadith Sahih*)

١٨١ الترمذي عن أبي هريرة - رضي الله عنه قال قلت يا رسول الله، مم خلق الخلق؟ قال من ماء قلبي، الجنة، ما ساوها؟ قال روضة من فضه ولبه من ذهب (ومناظرها) المسك الأذفر، وحصاؤها اللؤلؤ والياقوت، ورسجها الزعفران من دخلها يعم لا يبأس، ويحسد لا يموت، لا تنسى ثابهم، ولا يفنى شبابهم، وذكر الحديث وقال: ليس إسناده ذلك بالقوي، وليس هو عدي بمصل، وقد روى هذا الحديث بإسناد آخر عن أبي هريرة رضي الله عنه - عن النبي ﷺ [حديث حسن]

181- *At-Termizi* reported on the authority of *Abu Huraira*, may Allah be pleased with him, that he said I asked Allah's Prophet, peace and blessings be upon him What were the creatures made of? He replied, 'It was made of water' Then I asked 'What was paradise constructed of?' He replied, 'A brick of gold and a brick of silver with mortar of strong-scented musk, its pebbles are pearls and rubies and its soil is saffron Those who are going to enter it will be in affluent circumstances and will not be destitute, they will live forever and not die, their garments will not wear out, and their youth will not pass away.' He, *At-Termizi*, said. It has not a good *isnad* and I don't see it as *motasil* (having no narrators missed) However, he reported the same *Hadith* on the authority of *Abu-Huraira*, may Allah be pleased with him, through another *isnad* (*Hadith Hasan*)

ما جاء في أنهار الجنة وجبالها

وما جاء في الدنيا منها

Paradise's rivers and mountains
(Which ones exist in worldly life)

قال الله تعالى ﴿مَثَلُ الْحَيَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمِيمٍ لَذَّةٌ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى﴾ وروى أنها تجري في غير حدود منصبطة بالقدرة

Allah, glory to Him says “(Here is) the Description of Paradise which the righteous are promised: in it are rivers of water unstaling; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear.” It was reported that those rivers do not run through valleys, being controlled by Allah Almighty

١٨٢- ويروى عن أبي هريرة، عن النبي ﷺ قال: «(أنهار في الجنة تخرج من تحت ليل أو حبال مسك)، ذكره العقيلي.
[حديث حسن لغيره]

182- Abu Huraira narrated that the Prophet, peace and blessings be upon him, said “There are rivers in paradise that come out from beneath hills or mountains of musk ” It was stated by *Al-Uqeli*.

(*Hadith Hasan* reported by others,

١٨٣- الترمذي عن حكيم بن معاوية، عن أبيه عن النبي ﷺ قال: (إن في الجنة بحر الماء، وبحر اسس، وبحر العسر، وبحر الحمر، ثم يتشقق الأنهار بعد ذلك). قال ابو عيسى: هذا حديث حسن صحيح، وحكيم ابن معاوية هو والد نهر بن حكيم [حديث صحيح]

183- *At Termizi* reported from *Hakeem Ibn Mo'aueya* on the authority of his father that the Prophet, peace and blessings be upon him, said "In paradise there are a sea of water, a sea of milk, a sea of honey, and a sea of wine, then the rivers will be divided off" *Abu Issa* said This *Hadith* is *Hasan Sahih* and *Hakeem Ibn Mo'aueya* is *Bahz Ibn Hakeem's* father (*Hadith Sahih*)

١٨٤- مسلم عن أبي هريرة قال قال رسول الله ﷺ: (سيحان وجيحان والنيل والفرات كل من أنهار الجنة، وقال كعب: نهر جلته نهر (ماء الحية)، ونهر الفرات نهر لبهم، ونهر مصر نهر حمرهم، ونهر سحر نهر غسلهم، وهذه الأنهار الأربعة تخرج من نهر الكوثر [حديث صحيح])

184- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet of Allah peace and blessings be upon him, said "Sayhan, Jayhan, Euphrates and Nile are all among the rivers of paradise *Ka'ab* said Tigris is the river of water (in paradise), Euphrates is the river of milk, the Nile is the river of wine and *Sayhan* is the river of honey These four rivers flow from the river of *Kal-thar* (*Hadith Sahih*)

من أين ينحدر أنهار الجنة؟

From where do paradise's rivers originate?

١٨٥ البخاري عن أبي هريرة قال قال رسول الله ﷺ
 «مَنْ آمَنَ بِرَبِّهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَوَدَعَ رِمَاقَهُ، كَانَ جِوْفُ عِلْيَ
 سِهِ أَوْ سَحْبَةُ الْجَنَّةِ، (جَهْدٌ) فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ أَمَرَ
 وَلَدَ فِيهَا، فَنُتِيَ» رسول الله، أَفَلَا يَبْشُرُ النَّاسُ؟ قَالَ: بَلَى الْجَنَّةُ مِنْهُ
 رَحِمَهُ اللَّهُ لِمَعْدَنِهِ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ السَّجْدَيْنِ كَمَا بَيْنَ
 السَّمَاءِ وَالْأَرْضِ، ٩ سَأَلْتُمْ عَنْ مَعْدَنِهِ أَفَرَبُّوسٌ، فَهُوَ وَسَطُ الْجَنَّةِ
 وَأَعْلَى الْجَنَّةِ وَفَوْقَهُ عَرْسُ لِرَحْمَنِ، وَمِنْهُ تَنْحَدِرُ أَنْهَارُ الْجَنَّةِ، حَرَّحَهُ
 ابْنُ مَحْزُومٍ أَيْضًا وَعَرَّه

وقال أبو حاتم البستي، معنى قوله فإنه في توسط الجنة يريد
 (أَنْ) الْفَرْدَوْسَ فِي وَسَطِ الْجَنَابِ فِي الْعَرْصِ، وَهُوَ عَلَى الْجَنَّةِ، يَرِدُ
 فِي الْإِرْفَاعِ، وَقَالَ قَدَسَ الْفَرْدَوْسُ رَبُّوهُ الْجَنَّةُ وَوَسْطُهَا وَأَعْلَاهَا
 وَأَقْصَاهَا وَارْتَفَعَتْ وَفَوْقَ ذَلِكَ بَلَى ابْنُ الْفَرْدَوْسِ اسْمٌ بِشَمَلِ حَمْعِ الْجَنَّةِ، كَمَا
 فِي جَهَنَّمَ سَمَ الْجَمِيعِ الْبَرَارِ كُلِّهَا لِأَنَّ اللَّهَ تَعَالَى مَدَحَ فِي «وَلِ سُورَةِ
 الْمُؤْمِنُونَ» أَفْوَاهُ وَصَفَهُمْ، ثُمَّ قَالَ: «لَهُمْ لُورُوثُونَ» الَّذِينَ يَرْتُونَ
 الْفَرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿بِسْمِ اللَّهِ﴾ نَكَرَهُمْ فِي سُورَةِ الْمَعَارِجِ فَقَالَ
 ﴿وَلَنْتَ فِي حَسَنَاتٍ مُكْرَمُونَ﴾ فَعَلِمَ أَنَّ الْفَرْدَوْسَ حَنَابَ لَا جَنَّةَ
 وَاحِدَةً، قَالَهُ وَهَبُ بْنُ مَسْنَدٍ [أَحَدِثَ صَحِيحًا]

185- Bukhari reported on the authority of Abu Huraira that the Prophet of Allah said "Whoever believes in Allah and His Prophet, performs prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter

whether he fights in Allah's cause or remains in the land where he is born." The people said 'O Allah's Prophet! Shall we acquaint the people with this good news?' He said "Paradise has one-hundred grades which Allah has reserved for the *mujahideen* (strugglers) who fight in His cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allah for something, ask for *Al Firdaus* which is at the top and in the middle of paradise." And above it is the throne of the Most Gracious, i.e. Allah, and from it originate the rivers of paradise." It was also reported by *Ibn Maja* and others.

Abu Hatim Al Basti said: The statement 'which in the middle of paradise' refers to the width and the statement 'which is at the top of paradise' refers to the height. *Qatada* said *Al Firdaus* is the hill, middle, top of paradise and its best and greatest grade.

It is said that *Al-Firdaus* is a name that includes all kinds of paradise just as *jahannam*, hell, is a name that refers to all kinds of fire. Allah praised in the beginning of Surah *Al Muminun*, the believers, some people with certain qualities saying **"These will be the heirs, who will inherit *Al-Firdaus*: they will dwell therein (for ever)." He mentioned them again in Surah *Al Ma'arij*, the ways of ascent, **"Such will be the honored ones in grades of paradise (of bliss)." From that, we learn that *Al Firdaus* has many kinds of paradise, not a single one.** It was stated by *Wahb Ibn Munbih* (*Hadith Sahih*,**

ما جاء أن الحمر شراب أهل الجنة
ومن شربه في الدنيا لم يشربه في الآخرة
وفي لباس أهل الجنة وأبيتهم

**The proof that wine is the drink of the people
of paradise (He who drinks it in life, will not
drink it in the hereafter) The clothes and
vessels of the people of paradise**

١٨٦ - النسائي عن أبي هريرة، عن النبي ﷺ أنه قال (من شرب
الخمر في الدنيا لم يشربه في الآخرة، ومن شرب الحمر في الدنيا لم
يشربه في الآخرة، ومن شرب في فيه الذهب والفضة لم يشرب بها
في الآخرة)، ثم قال رسول الله ﷺ: (اللباس أهل الجنة وشراب
أهل الجنة وفيه أهل الجنة)، [حدث حسن]

**186- Al Nasae'e reported on the authority of Abu-
Huraira that the prophet, peace and blessings be
upon him, said "Any one who wears silk garments in
this life, will not wear them in the life to come Any
one, who drinks wine in this life will not drink it in
the life to come Any one, who drinks with silver and
gold vessels, will not drink with them in the life to
come These are the garments drink and vessels of
the people of paradise." (Hadith Hasan)**

١٨٧ - قلت: إن قال قائل، قد سوى النبي ﷺ بين الأشياء الثلاثة
وأنه حرمها في الآخرة، فهل حرمها إلا حذر الجنة؟ قل: نعم، إذا
حذر الله منها، لغو به عليه الصلاة والسلام: (من شرب الحمر في الدنيا
لم يشرب منها حرمها في الآخرة)، حرمه مالك، عن نافع ابن عمر،

عن النبي ﷺ. وكذلك لاس الحرير، ومن أكل في حياة الذهب
والفضة، أو شرب فيها لاستعجاله ما أحر الله به في الآخرة، وارتكب
ما حرم الله عليه في الدنيا [حديث صحيح]

187- I said One may say that the prophet, peace and blessings be upon him, talked about the three things on equal footing and he who does them in this life will be deprived of them in the life to come, then will he not enjoy these things in case he enters paradise? I said: Yes, if he does not repent as the Prophet, peace and blessings be upon him said "He who drinks wine in this life and does not give up that, will be deprived of it in the hereafter The *Hadith* was reported by *Malik* quoting *Nafee* on the authority of *Ibn Omar* The same punishment also awaits the one who wears silk or eats or drinks with gold and silver vessels and utensils and does not adhere to patience till he gets what Allah saves for him in the life to come instead of committing what is prohibited by Allah in this life. (*Hadith Sahih*)

أشجار الجنة

وثمارها وما يشبه ثمر الجنة في الدنيا

**What is mentioned about paradise's trees
and fruits and their counterparts in life**

١٨٨- الترمذي عن أبي هريرة - رضي الله عنه - قال قال رسول الله ﷺ: نفوس الله عز وجل راعدت لعبادي الصالحين ما لا عين رأت، ولا سمعت، ولا خطر على قلب بشر افروا إلى شسم

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ عَيْنٍ﴾ وهي الجنة شجرة يسير الراكب في ظلها مائة عام لا يقطعها، واقرؤوا إن شئتم ﴿وَوُضِعَ الْمِنْدُودُ﴾ وموضع سوط في الجنة حر من الدساوم فيها، واقرؤوا إن شئتم ﴿فَمَنْ رَخِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ قَرَّ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَنَاعٍ لِّغُرُورٍ﴾ قال أبو عيسى هذا حديث حسن صحيح [حديث صحيح]

188- *At Tirmizi* reported on the authority of *Abu Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "I have prepared for my faithful servants what has not been seen by eyes, has not heard by ears, or has not come to one's mind Recite if you wish, '**Now no person knows what delights of the eye are kept hidden (in reserve) for them.**' In paradise, there is a tree under which a rider would travel for one hundred years and not reach its end Recite if you wish, '**In shade long-extended.**' The mark left by a whip in Paradise is better than the whole world and recite if you wish, '**Only he who is saved far from hellfire and admitted to Paradise will have succeeded: for the life of this world is but goods and chattels of deception.**' *Abu Issa* said. This *Hadith* is *Hasan Sahih (Hadith Sahih)*

١٨٩ ابن المبارك، عن أبي هريرة عن النبي ﷺ قال، ((إن في الجنة شجرة يسير الراكب في ظلها سبعين أو قال مائة سنة، وهي شجرة لحاء)) [حديث صحيح]

189- *Ibn Al Mubarak* reported on the authority of *Abu Huraira* that the Prophet, peace and blessings

be upon him, said "There is a tree in paradise under whose shade a rider would travel for seventy, or he might have said one hundred years This is the tree of eternity" (*Hadith Sahih*).

كسوة الجنة وكسوة أهلها

Paradise's clothing and its people's garments

قال الله تعالى: ﴿وَيَبْسُوتُونَ ثِيَابًا خَضِرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ﴾
وقال: ﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

Allah glory to Him, says "And they will wear green garments of fine silk and heavy brocade," and says. "And their garments there will be of silk."

١٩٠- وذكر ابن هب السري قال، حدثنا أبو لأحوص عن أبي إسحاق عن البراء بن عازب قال، أهدى لرسول الله ﷺ سرقعة من حرير فجعلوا يتداولونها بينهم، فقال رسول الله ﷺ: ((أعحبون منها))؟ قالوا: نعم يا رسول الله قال ((والذي نفسي بيده بماديل سعد بن معاذ في الجنة خير منها)). [حديث صحيح]

190- Ibn Hinnad Al-Surrie stated We were told by Abul-Ahuas quoting Abu Is'haq on the authority of Al Bara' Ibn Azib that he said The Prophet of Allah, peace and blessings be upon him, was presented with a piece of silk that the Companions were very interested in seeing it. Then the Prophet of Allah, peace and blessings be upon him, said "Are you

amazed at it?" They said Yes, Prophet of Allah He said "I swear by the One that my soul in His hand that the handkerchiefs of *Saad Ibn Mo'az* in Paradise are better than it " (*Hadith Sahih*)

۱۹۱- قال هناد بن السري، وحدثنا قبيصة عن حماد بن سلمة، عن محمد بن عبد الرحمن بن عمرو بن سعد بن معد أن عطارد بن حبحب أهدي لرسول الله ﷺ ثوب من دياح كسده يده كسرى فجمع، إليه الناس فجعلوا يمسونه ويعجبون؟ ويقولون: "رسول الله، أنزل عليك هذا من السماء فقال: ((م تعجبون؟)) فوالله نفسي بهذه بمعد بن سعد بن معد في الجنة خير من هذا، يا غلام، اذهب بهذا إلى أبي جهم وحب بسجانيته)). [حديث صحيح]

191- *Hinad Ibn Al-Surrie* said *Qubaisa* told us quoting *Hammad Ibn Salama*, quoting *Muhammad Ibn Abdul-Rahman Ibn Amr Ibn Sa'ad Ibn Mo'az* that *Atarid Ibn Hajib* gifted the Prophet of Allah, peace and blessings be upon him, a garment of silk brocade that Czar presented him People then gathered around the Prophet and touched him wondering O Prophet of Allah Has it been sent down to you from heaven? He said "There is no wonder I swear by the One that my soul in His Hand that the handkerchiefs of *Saad Ibn Mo'az* in paradise are better than it O Boy Give this to *Abu Jahn* and fetch his garment" (*Hadith Sahih*)

شجر الجنة وثمارها تنبت عن ثياب الجنة وحملها ويحلبها

**How the trees and fruits of paradise bring
forth the garments and jewelry of paradise**

١٩٢ النسائي، عن عبد الله بن عمرو بن العاص قال سمع
عبد رسول الله ﷺ رجلاً فقال يا رسول الله أخبرني عن
ثياب أهل الجنة، أخلقوا تحق أو سجد سج؟ فصحك بعض القوم فقال
«(لم) تصحكون؟» إلى حمله يسأل عالم، فجلس يسيرا أو قليلاً،
فقال رسول الله ﷺ «أين السائل عن ثياب الجنة؟» فقالوا هو
يا رسول الله، قال: «لا سر تنفق علي ثمر الجنة» قالها ثلاث
مرات والله أعلم. [حسن]

192- *Al Nasae'e* reported on the authority of *Abdullah Ibn Amr Ibn Al Aas* that he said While we were sitting with the Prophet of Allah, peace and blessings be upon him, a man came and asked O Prophet of Allah Tell us about the garments of the people of paradise Will they be created or woven? Hearing that, some people laughed Then the man said Why are you laughing? An ignorant man is asking a scholar Next he stayed for a while Then the Prophet of Allah, peace and blessings be upon him, said "Where is the man asking about the garments of paradise?" They said He is here, Prophet of Allah He said "Verily paradise's fruits will produce them." He repeated that three times Allah knows best

Hadith Hasan)

ما جاء في بحيل الجنة وثمرها وحيرها The palms, fruits and welfare of paradise

١٩٣ - ابن المبارك، قال: أخبرنا سفيان عن حماد بن سعيد بن جبير عن ابن عباس قال: (بحيل) الجنة حدوها رمر د أحصر وكرمها ذهب أحمر، وسعفها كسوة لاهل الجنة منها مقطعاتهم وحللهم، ونمرها أمثال الفلال، والآلاء أشد ساصب من اللبن وأحلى من العسل، وألس من الرند ليس فيها عجم). [بحر صحيح]

193- Ibn Al-Mubarak said Abu Sufian told us quoting Hammad Ibn Sa'eed Ibn Jubier, that Ibn Abbas said The trunks of paradise's palms are green emerald, their vine are red gold, their leaves are the source of garments and jewelry for the inhabitants of paradise and their date are like clay jugs As for the fruits, they are whiter than milk, sweeter than honey and smoother than butter, they contain no pits
(An authentic account)

الزروع في الجنة Cultivation in paradise

١٩٤ - السبحاري عن أبي هريرة رضي الله عنه - أن رسول الله ﷺ كان يوماً يحدث - وعنده رجل من أهل البادية - أن رجلاً من أهل الجنة استأذن ربه في الزرع فقال له: أو لست فيم شئت؟ قال: بلى، ولكي أحب أن أزرع، فسرعه وسر فئادر الطرف بابه واستنواؤه واستحصاده وتكويره أمثال الحبال، فيقول الله: بولك يا ابن آدم، فيه لا يشبعك شيء، فقال الأعرجي ب رسول الله، لا تجد هذا إلا

قرشياً أو أنصاريًا، فإنهم أصحاب ررع، فأما نحن فإلسا بأصحاب ررع، فصحك رسول الله ﷺ. [حديث صحيح]

194- *Bukhari* reported on the authority of *Abu Huraira* may Allah be pleased with him, that once the Prophet of Allah, peace and blessings be upon him, was narrating a account), while a Bedoun was sitting with him "One of the inhabitants of paradise will ask Allah to allow him to cultivate the land Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land '" The Prophet added, "When the man will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink Allah will then say to him, 'O son of Adam! Take here you are gather the yield), nothing satisfies you '" On that, the Bedoun said "The man must be either from *Quraish* (i.e. an emigrant) or an *Ansari*, for they are farmers, whereas we are not farmers " The Prophet smiled at this) (*Hadith Sahih*)

أبواب الجنة وكم هي؟ ولمن هي؟
وهي نسمنتها وسمنها

**The gates of paradise How many are they?
To who are they opened? Their names
and capacity**

١٩٥ قال الله تعالى: ﴿حَتَّى إِذَا خَافُوهَا وَفُتِحَتْ أَبْوَابُهَا﴾ قَالَ
جماعة من أهل العلم. هذه و او سمنية فللجنة ثمانية أبواب. واستلوا

يقوله عليه الصلاة والسلام: (وما منكم من أحد يتوضأ فبلغ أو فسبح الوضوء، ثم يقول: أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله، إلا فتحت أبواب الجنة الثمانية يدخل من أيها شاء، رواه عمر بن الخطاب، حرجه مسلم [حديث صحيح])

195- Allah, glory to Him says "Until behold, they arrive there; its gates will be opened." Some scholars said "Paradise has eight gates. In this regard, they quoted the Prophet's saying "When one of you has his ablution in a perfect manner, then says I certify that there is no god but Allah and that Muhammad is his slave and Prophet, the eight gates of paradise will be opened for him to enter through the one he wishes. The *Hadith* was narrated by Omar Ibn Al Khattab (*Hadith Sahih*)

١٩٦ وحاء في تعيين هذه الأبواب لعصر العلماء كما جاء في حديث الموطأ وصحيح البخاري ومسلم عن أبي هريرة رضى الله عنه أن رسول الله ﷺ قال (من أتقن روجين في سبيل الله بودي في الجنة يا عبد الله هذا خير، فمن كان من أهل الصلاة سعى من باب الصلاة، ومن كان من أهل الجهاد سعى من باب الجهاد، ومن كان من أهل الصدقة سعى من باب الصدقة، ومن كان من أهل الصيام سعى من باب الصيام، فقال أبو بكر ب رسول الله، ما على حد سعى من هذه الأبواب من ضرورة فقد يدعى أحد من هذه الأبواب قال نعم وأرجو أن تكون منهم)، [حديث صحيح]

196- On the designation of these gates, some scholars as well as *Muwata*, *Bukhari* and *Moslem* reported on the authority of *Abu Huraira*, may Allah

be pleased with him that the Prophet of Allah, peace and blessings be upon him, said "Whoever gives two kinds (of things or property) in charity for Allah's cause, will be called from the gates of paradise and will be addressed, 'O slave of Allah' Here is prosperity." So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer, and whoever was amongst the people who used to participate in *Jihad*, will be called from the gate of Jihad, whoever was amongst those who used to observe fasts will be called from the gate of *Ar Rayyan*, and whoever was amongst those who used to give charity, will be called from the gate of charity." *Abu Bakr* said Let my parents be sacrificed for you O Allah's Prophet! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet replied, "Yes and I hope you will be one of them." (*Hadith Sahih*)

١٩٧- قال القاضي عياض ذكر مسلم في هذا الحديث من ابواب الجنة أربعة ورأى غيره ثمانية فذكر منها باب التوبة، وباب الكاظمين الغيظ، وباب الراضين، وباب الأيمن الذي يدخل منه من لا حساب عليه

197- *Al-Qadi Iyadh* said *Moslem* mentioned in this *Hadith* four gates of Paradise and some added the other four namely the gate of repentance, the gate of those restraining anger, the gate of the contented and the right gate through which those who will not be subject to reckoning will enter

١٩٨- وخرج عن انس في حست الشفعة، «وأي نفس محمد بيده إن ما بين المصر اعين من مصر يع الجنة لكم بين مكة و هجر ، أو كم بين مكة وبصري» [حديث صحيح]

198- Moslem reported on the authority of Anas in the *Hudith* of intercession, "I swear by the One Muhammad's soul lies in His hand that the distance between every two gates of paradise is like that between Mecca and *Hajr* or between Mecca and Basra" (*Hadith Sahih*)

١٩٩ وخرج عن سهل بن سعد أن رسول الله ﷺ قال : «الجنة من أمي سبعون ألفاً أو سبعمئة ألف، - لا يدري أنو حرم أيهم قال مناسكون حد بعضهم يعصد، لا تسجل أولهم حتى تدحر آخرهم، ووجههم على صورة القمر ليلة البدر» فهذه الأحاديث مع صحتها تدل على أنها أكثر من ثمانمئة «هي غير ما تقدم، فحصل منها والحمد لله على هذا ستة عشر باب [حديث صحيح]

199- He also reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him said: "Seventy thousands or seven hundred thousand people, the transmitter being in doubt, of my nation will enter paradise They will hold each other and enter at the same time Their faces will be like full moons" It is so noted that the *Hadith Sahih* indicates that paradise gates are more than eight They may reach sixteen in number Thanks are due to Allah (*Hadith Sahih*)

٢٠٠ روى البخاري ومسلم، عن سهل بن سعد قال قال رسول الله ﷺ: (إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَدْخُلُونَ مِنْهُ، فَيَبْرَأُ دَخَلَ أَحَرُّهُمْ أَغْلَقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ)).
 قُلْتُ: وَهَكَذَا، وَ اللَّهُ أَعْلَمُ سَائِرَ الْأَبْوَابِ الْمُحَصَّنَةِ بِالْأَعْمَالِ.
 وجاء في حديث أبي هريرة: إِنْ مِنَ النَّاسِ مَنْ يَدْعِي مِنْ جَمِيعِ الْأَبْوَابِ، وَقَالَ: ذَلِكَ الدَّعَاءُ، عَاءُ نَبْوَةٍ وَإِكْرَامٍ وَاعْظُمَ ثَوَابُ الْعَامِلِينَ تِلْكَ الْأَعْمَالُ إِذْ قَدْ جُمِعَتْ، وَبَيَّنَّ ذَلِكَ، ثُمَّ يَدْخُلُ مِنَ الْبَابِ الَّذِي غَلَبَ عَلَيْهِ الْعَمَلُ. (رواه الله أعلم). [حديث صحيح]

200- Bukhari and Moslem reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him, said: "There is a gate in paradise called *Ar Rayyan* and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said 'Where are those who used to observe fasts?' They will get up and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it." I said: This applies to the other gates concerned with good deeds. And Almighty Allah knows best. The *Hadith* of *Abu Huraira* mentioned that some people will be called from all the gates. This call, it was said indicates the great recompense awaiting those people who do many good deeds. However, each one of them will enter through the gate associated with the deed often practiced by him. And Allah Almighty knows best. (*Hadith Sahih*)

٢٠١ وفي صحيح مسلم، عن أبي هريرة رضى الله عنه .
 قال قال رسول الله ﷺ «من أصبح معكم اليوم صائماً؟ قال أبو
 بكر . نا، (قال) فمن تبع معكم اليوم حارداً؟ قال أبو بكر . نا، قال .
 فمن أطعم معكم اليوم مسكيناً؟ قال أبو بكر . نا، قال : فمن عاد معكم
 مريضاً؟ قال أبو بكر . نا، قال رسول الله ﷺ ما جمع في
 مريئ (لا حول الحة) [حدث صحيح]

201- Moslem reported on the authority of Abu-Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "Who has observed fast among you today? Abu Bakr replied It is I He (The Prophet again) said Who among you followed a bier today? Abu Bakr replied It is I He (the Prophet again) said: Who among you fed a poor man today? Abu Bakr replied It is I He (the Prophet again) said Who among you visited an invalid today? Abu Bakr said It is I Upon this the Prophet of Allah, peace and blessings be upon him, said Anyone in whom (these good deeds) are combined will certainly enter paradise.

(Hadith Sahih)

ما جاء في دوح الجنة وما يحصلها للمؤمن

Paradise's ranks and believers' share of it

٢٠٢ الترمذي رحمه الله، عن عطاء بن يسار عن معاذ بن جبل
 قال . سمعت رسول الله ﷺ يقول «الجنة مئة درجة، كل درجة مسه
 ما بين السماء والأرض وإن أعلاها ألف دوس وأوسطها ألف دوس وإن

العرش على الفردوس، منها تفجر أنهار الجنة، فإذا سألت الله فسأله
 الفردوس، قال الترمذي، عطاء هذا لم يترك معاد من جبل
 قلت: قد حرقه البخاري من حديث أبي هريرة - رضي الله عنه
 كما تقدم، فهو صحيح متصل. [حدث صحيح]

202- *At Termizi* may Allah put mercy upon him reported on the authority of *Ataa' Ibn Yassar* that *Mo'az Ibn Jabal*, said I heard the Prophet of Allah saying "Paradise has one-hundred grades, and the distance between each of two grades is like the distance between the Heaven and the earth. At the top and in the middle of it, there is *Al-Firdaus*. Above *Al Firdaus* is the throne of Allah and from it originate the rivers of paradise. So when you ask Allah for something, ask for *Al Firdaus*." *At-Termizi* said This *Ataa'* was not alive on the lifetime of *Mo'az Ibn Jabal*.

I said. This *Hadith* was reported by *Bukhari* from the *Hadith* of *Abu Huraira*, may Allah be pleased with him. So it is *Hadith Sahih* motasil (having no narrators missed) (*Hadith Sahih*)

٢٠٣ ابن ماجه، عن أبي سعيد الخدري - رضي الله عنه
 قال. قال رسول الله ﷺ ((يقال لصاحب الفردوس إذا دخل الجنة اقرأ
 و اصعد فيقرأ و يصعد بكل آية درجة حتى يقرأ آخر شيء معه)).
 [حدث صحيح]

203- *Ibn Maja* reported on the authority of *Abu Sa'eed Al-Khudri*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be

upon him, said "When the companion of the Qur'an enter paradise, He will be addressed read and go up Then he will read and go up with every verse till he finishes what he memorizes" (*Hadith Sahih*)

٢٠٤- وحرره أبو داود عن عبد الله بن عمرو قال، قال رسول الله ﷺ ((يقال لصاحب القرآن اقرأ وارتق ورتل كما كنت ترتل في الدنيا فإن منزلتك عند آخر آية يفروها))

204- *Abu Dawud* reported on the authority of *Abdullah Ibn Amr* that the Prophet of Allah, peace and blessings be upon him, said "The companion of the Qur'an will be addressed in the hereafter read, rise and recite as you used to do during your lifetime since your degree will be determined by the last verse you are going to read."

٢٠٥- وقال عائشة - رضي الله عنها - ((إن عدد أي القرآن على عدد درجات الجنة فيس أحد درجات الجنة أفضل ممن قرأ القرآن))
ذكره مكِّي رحمه الله. [حسن موقوف]

205- *Aisha*, may Allah be pleased with her, said "The number of the Qur'an verses is equal to the number of Paradise's degrees So there is no one better among those entering Paradise, than that who reads the Qur'an" The *Hadith* was mentioned by *Mekki*, may Allah put mercy upon him.

(*Hadith mauquf*)

the inhabitants of the dwellings over them as you see a brilliant star far away in the horizon in the east or the west since the class of each is different. The Companions said "O Prophet of Allah Will those be the classes of the prophets reached by none except them? He said "No By Him in whose hand is my soul, they will be for men who believed in Allah and supported the Prophets" (*Hadith Sahih*,

٢٠٧ - الترمذي عن عبي - رضي الله عنه - قال: قال رسول الله ﷺ «إن في الجنة لعرفا يرى ظهورها من بطونها، وظونها من ظهورها» فقال إليه اعراني فقال: لمن هي يا رسول الله؟ قال: «لمن أطاب الكلام، وأطعم الطعام، وأدام الصيام، وصلى لله بالليل والناس نيام». [حدث حسن غير هـ]

207- At *Termizi* reported on the authority of *Ali Ibn Abu Talib*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "There are apartments in paradise, the exterior of which can be seen from their interior, and the interior of which can be seen from their exterior. Then a Bedouin asked him For whom are those, Prophet of Allah? He said "For those who are polite in talk, provide food (to the needy), fast frequently and observe the *Tahajjud* (night prayer when the people are asleep" (*Hadith Hasan* reported by others)

قصور الجنة وكورها وبيوتها وبما ينال ذلك المؤمن The palaces, buildings and houses of paradise (How can a believer win them?)

٢٠٨ - الترمذي عن يزيد بن الحصيب قال: أصبح رسول الله ﷺ قد دعا بلالا، فقال: «يا بلال بما سفتني إلى الجنة؟ فما دخلت الجنة إلا سمعت حشختك أمامي، فابت علي قصر مربع مشرف من ذهب، فقلت: لمن هذا القصر؟ قالوا: لرجل عري، ففت: اب عري، لمن هذا القصر؟ قالوا: لرجل من قرش، قلت: أنا قرشي، لمن هذا القصر؟ قالوا: لرجل من أمة محمد، قلت: أنا محمد، لمن هذا القصر؟ قالوا: لعمر بن الخطاب» فقال بلال يا رسول الله، ما أدب قط إلا صليت ركعتين ومس أصابعي حدث إلا بوصأت عده، ورأيت أن الله تعالى علي ركعتين، فقال رسول الله ﷺ: «بهما» قال: حديث حسن صحيح [حديث صحيح وإسناده حسن]

208- *At-Termizi* reported on the authority of *Buraidah Ibn Al Haseeb* that one morning Allah's Prophet, peace and blessings be upon him, called *Bilal* and said "What did you do to get to paradise before me? I have never entered paradise without hearing the rustling of your garments in front of me Then I came to a high square palace of gold and said Whose palace is this? It was said For an Arab I said I am an Arab It was said For a man from *Quraish* I said I am from *Quraish* It was said For a man from Muhammad's nation I said I am Muhammad himself It was said It is for *Omar Ibn Al-Khattab* " *Bilal* replied: O Prophet of Allah, I have never called the *Azan* (call to prayer) without praying two *rak'as*, and

no impurity has ever happened to me without my performing ablution on the spot and thinking that I owed Allah two *rak'as*” Allah's Prophet, peace and blessings be upon him, said “It is because of them ”
At Termizi said This Hadith is Hasan Sahih
(Hadith Sahih and it has isnad Hasan)

٢٠٩ وخرج الطبرسي أبو القاسم سليمان بن أحمد مختصراً من حديث أنس، قال: قال رسول الله ﷺ: «دخل الجنة فإذا أب بفسر من ذهب، فقلت: لمن هذا؟ فقالوا: لعمر بن الخطاب [حديث صحيح]

209- *Al-Tabarani Abu Al Qassim Sulieman Ibn Ahmad* reported briefly from the *Hadith* of *Anas* that the Prophet of Allah, peace and blessings be upon him, said “I entered paradise and found a palace of gold. I said Whose palace is it? It was said It is for *Omar Ibn Al Khattab* ” (*Hadith Sahih*)

٢١٠ وخرج أبو داود - الطيالسي قال: حدث حماد بن زيد عن أبي سنن قال: سمعت أبي سنان، وأبو طلحة الحولاني عني شقيق العير، فقال: حدثني الصادق بن عبد الرحمن عن أبي موسى قال: قال رسول الله ﷺ: «إذا قبض الله عز وجل ابن العبد، قال للملائكة: ماذا قال عيسى؟ قالوا: حمدك واسرجع قال: سوا له بيتاً في الجنة وسموه: بيت الحمد». [حديث حسن لغير]

210- *Abu Dawud Al-Tayalisi* reported saying *Hammad Ibn Zayd Ibn Abu Sinan* told us I was burying my son *Sinan* while *Abu Talha Al Khawlanu* was standing on the edge of the grave He said *Al Dhahhaq Ibn Abdul-Rahman* told me The Prophet of

Allah, peace and blessings be upon him, said "If Allah, glory to Him, orders that a slave's child die, He says to the angels (of death) What did my slave say? They say He praised you and said "We are Allah's creatures and to Him we must return" Then Allah says Build a palace for my slave and call it the house of praising " (*Hadith Hasan* reported by others)

أهل الناس يسبق إلى الجنة الفقراء

The poor are the first to get into paradise

٢١١ - وعمر أبي هريرة - رضي الله عنه - قال قال رسول الله ﷺ: ((يدخل الفقراء الجنة قبل الأغنياء خمسمائة عام، نصف يوم)) قال هذا حديث حسن صحيح وفي طريق حري ((يدخل فقراء المسلمين قبل الأغنياء نصف يوم وهو خمسمائة عام)) قال، حديث حسن صحيح. [حديث صحيح]

211- *Abu-Huraira*, may Allah be pleased with him, narrated that the Prophet of Allah, peace and blessings be upon him, said "The (believing) poor will enter paradise five hundred years, a half of day, before the (believing) rich " He said This is *Hadith Hasan Sahih*. In another narration, "The poor Muslim will enter paradise before the rich half a day, i.e. five hundred years " (*Hadith Sahih*)

٢١٢ - وفي صحيح مسلم من حديث عبد الله بن عمرو قال سمعت رسول الله ﷺ يقول: ((إن فقراء المهاجرين يستفون الأغنياء يوم القيمة إلى الجنة أربعين حرفة)). [حديث صحيح]

212- Moslem reported on the authority of Abdullah Ibn Amr that he heard the Prophet of Allah, peace and blessings be upon him, saying "The destitute among the *Mhajireen* will precede the rich *Muhajireen* by forty years in entering paradise on the Day of Resurrection." (*Hadith Sahih*)

مَا جَاءَ فِي صِفَةِ أَهْلِ الْجَنَّةِ وَمِرَائِهِمْ وَسِنِّهِمْ
وَطَوْلِهِمْ وَشَبَابِهِمْ وَعَرَفِهِمْ وَثِيَابِهِمْ وَأَمْشَاطُهُمْ
وَمَحَامِرُهُمْ وَأَزْوَاجُهُمْ، وَفِي لِسَانِهِمْ، وَلَيْسَ فِي
الْجَنَّةِ عَرَبٌ

**The people of paradise: their age, length,
youth, garments, combs, censers and wives**

٢١٢ مسلم عن أبي هريرة قال قال رسول الله ﷺ، إن أول
رمسة يدخلون الجنة، - وفي روايه من أمي علي صورته الفمر
لبله الدر، ثم الدين بلوبهم علي أشد كوكب دري في السماء اصاء،
وفي روايه ثم هم بعد ذلك منزل لا بولون ولا يعوطون ولا
سفلون ولا سمحطون، أمشاطهم الذهب وفي رواية القصعة، ورشحهم
المسك ومحاميرهم وارواجهم الحور العين، وفي رواية لكل واحد
منهم زوجة يرى مح ساقبها من وراء اللحم من الحسن، لا اختلاف
بينهم ولا تدعض، قلوبهم قلب واحد يسبحون الله بكرة وعشاء

قال أبو علي، الألوه هو معوية، وفي روايه أخلاقهم علي حروف
رجل واحد على طول أبيهم وفي رواية علي صورة أبيهم سوي
سراعا في السماء

وقال أبو كريب: على خلق رجل واحد وقال أبو هريرة حين
تذكرو الرجال في الجنة أكثر أم النساء؟ فقال: كل رجل منهم
رجلان اثنين يرى مع سابقهم من وراء اللحم، وما في الجنة عرب.
[حدث صحيح]

213- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said "The first batch of people - in another narration of my nation- who will enter paradise will be (glittering) like a full moon and those who will enter next will be (glittering) like the most brilliant star in the sky In another narration Then they will be divided into different classes They will not urinate, relieve nature, spit or blow their noses. They have gold combs In a narration silver combs. Their sweat will smell like musk The fuel used in their centers will be the aloes wood Their wives will be the nymphs In another narration. Every one of them will have two wives, the marrow of the bones of their legs will be seen through the flesh out of excessive beauty The people of paradise will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening " *Abu Ali* said In a narration Their morals will be the same and they will be as tall as their father Adam In another narration They will, have their father's image sixty feet in length *Abu Kareeb* said They will have identical manners as if they are one man When people wondered if the number of men would exceed

that of women in paradise, *Abu Huraira* said: "Every man of them will have two wives whose leg bones will be seen through the flesh. There will be no single people in paradise" (*Hadith Sahih*,

٢١٤- عن البخاري عن أنس رضي الله عنه - عن النبي ﷺ قال: (لو أن امرأة من أهل الجنة اطلعت إلى أهل الأرض (الدنيا) لأصابت ما بينهما ولملأته ريحاً، ولنضيفها على رأسها حير من الدنيا وما فيها، [حديث صحيح]

214- *Bukhari* reported on the authority of *Anas*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "If a nymph from paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent and her head cover is better than the world and whatever is in it.

(*Hadith Sahih*)

٢١٥ الترمذي، عن سعد بن أبي وقاص، عن النبي ﷺ قال (لو أن ما يقفه طفر مما في الجنة بدا إلى الدنيا لفرح به ما بين حواف السماوات والأرض، ولو أن رجلاً من أهل الجنة اطلع فذب أسوره، لطمس ضوء الشمس كما تظلم الشمس ضوء الحوام، قال حديث حسن غريب. [حديث صحيح]

215- *At-Termizi* once again reported on the authority of *Sa'ad Ibn Abu Waqqas* that the prophet, peace and blessings be upon him, said "If as much of what is in paradise as could be carried by a fingernail were to appear, the space between the cardinal points

of the Heavens and the Earth would be adorned on account of it. If a man of the inhabitants of paradise were to look down and his bracelets were to appear, his light would obliterate the light of the sun just as the sun obliterates the light of the stars." He said This *Hadith* is *ghareeb* (*Hadith Sahih*).

الْحُورُ الْعَيْنُ وَكُلَّاهُنَّ وَحَوَابِ نِسَاءِ الْأَدَمِيَّاتِ
وَحَسَنُ

**The nymphs (The maidens with beautiful,
big, and lustrous eyes)**

٢١٦- وقال أبو هريرة: إن في الجنة حوراء يقال لها (العينا) إذا مشيت مضي حولها سبعون ألف وصيف عن يمينها وعن يسارها كذلك وهي تقوى، أين الأمراء بالمعروف والنهي عن المنكر؟

216- *Abu-Huraira* said There is a nymph in paradise, who is called *alaynaa* (the maiden with beautiful, big eyes) When she walks, seventy thousand servants walk on her right and the same number walk on her left while she says Where are those who enjoin good and forbid evil?

٢١٧ وقال ابن عباس: إن في الجنة حوراء يقال لها (لعة) لو برق في البحر لعد ماء البحر كله مكتوب على جحرها من أحب أن يكون له مثلي، فليعمل طاعة ربي عز وجل.

217- *Ibn Abbas* said "There is a nymph in paradise, that is called *Lo'ba* If she spits into seawater, it will be entirely fresh On the upper

portion of her chest, these words are written He who wishes to possess one like me, must obey my Lord, the exalted and glorious

الأعمال الصالحة ههـو الحور العين

How good deeds are the dowry of nymphs

٢١٨- وخرج أبو عيسى الرمذي من حديث المفدّم بن معدي كبر قال. قال رسول الله ﷺ (للشهيد عند الله ست حصا)، الحديث وفيه ((وروح بائس وسعير روحه من الحور العين))، وفيه نعم في الدنيا ما يجي من أهوال النّار وفتنه [حسب صحاح]

218- *Abu Issa At Termazi reported on the authority of Al Muqdam Ibn Ma'dikarib that the Prophet of Allah, peace and blessings be upon him, said "Allah bestows six blessings upon the martyr He gets married to seventy two nymphs "* This was mentioned before in the chapter of what saves from grave horrors and tortures (*Hadith Sahih*)

ما جاء أن في الجنة أكلًا وشربًا وكأحا حقيقة
ولا قدر فيها ولا نقص ولا نوم

**Paradise is with physical eating, drinking
and marriage, but without dirt, defects
and sleep**

٢١٩ مسلم عن حابر بن عبد الله قال سمعت النبي ﷺ يقول .
إن أهل الجنة يأكلون فيها ويشربون ولا يتقون ولا سؤلون
ولا يتعوطون ولا يسمحطون، قالوا فما بال الطعام؟ قال: جشاء أو

رشح كرشح المسك يلهمون السبيح و التحميد)، وفي رواية
(و الكبير كما يلهمون انفسهم)، [حديث صحيح]

219- Moslem reported on the authority of *Jaber Ibn Abdullah* that he said I heard the prophet, peace and blessings be upon him, saying "The inmates of paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said Then, what would happen with food? Thereupon he said They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah." In another narration, "and would exalt Allah as easily as you breathe" (*Hadith Sahih*)

٢٢٠- الترمذي عن انس بن مالك عن النبي ﷺ قال ((يعطى المؤمن في الجنة قوة كـ، وكذا في الجماع، قيل: يا رسول الله، او يصيق ذلك؟ قال يعطى قوة مائة)) وفي باب عن زيد بن ارقم، قال أبو عيسى: هذا حديث حسن صحيح [حديث صحيح]

220- On the authority of *Anas Ibn Malik*, *At-Termizi* reported that the prophet, peace and blessings be upon him, said "In paradise the believing man will be given such and such power to conduct sexual intercourse. He was asked will he be capable of that? He replied: He will be given the capacity of a hundred men." In this chapter on the authority of *Zayd Ibn Arqam*, *Abu Issa* said This *Hadith* is *Hasan Sahih* (*Hadith Sahih*)

المؤمن إذا اشتبه الولد في الجنة
كان حملهُ ووضعهُ وسنه في ساعة واحدة

**If a believer wishes to have a baby in
paradise, its conception, delivery and
teething are done in one hour**

٢٢١ الترمذي عن أبي سعيد الخدري قال قال رسول الله ﷺ
«المؤمن إذا اشتبه الولد في الجنة، كان حملهُ ووضعهُ وسنه في
ساعة كما يشتهي»، قال حديث حسن عريب، أخرجه ابن ماجة وقال
في ساعة واحدة في الجنة

قال الترمذي وقد اختلف اهل العلم في هذا، فقال بعضهم في
الجنة جماع ولا يكون ولد، وهكذا يروى عن طاووس ومجاهد
وسراهم السجعي، وقال محمد قال إسحاق بن إبراهيم، في حديث
النسائي رحمه الله، «إذا اشتبه المؤمن الولد في الجنة كان في ساعة كما
يشتهي، ولكن لا يشتهي هذا أبدا» [حدث صحيح لغيره]

221- At Termizi reported on the authority of Abu Sa'eed Al Khudri that the Prophet of Allah, peace and blessings be upon him, said "When a believer in paradise wishes for a child, its conception, delivery and growth to full age will be accomplished in a moment as he wishes" He (At Termizi) said This Hadith is Hasan ghareeb The same Hadith was reported by Ibn Maja who added in one hour in paradise At-Termizi said Scholars disputed over this issue Some said In paradise, there is sexual intercourse but there are no children This was reported from Tauus, Mujahid and Abraham Al

Nakhi Muhammad said that *Ishaq Ibn Abraham* commented on this *Hadith* of the Prophet, peace and blessings be upon him, as follows If a believer desired a child in Paradise, his desire would come true in just one hour But he never desires such a thing

Hadith Sahih reported by others)

كُلُّ مَا فِي الْجَنَّةِ دَائِمٌ لَا يَبْلَى
وَلَا يَمُوتُ وَلَا يَبْتَئِ

**How everything in paradise is everlasting
(Nothing wears out; nothing comes to an end
or passes away)**

٢٢٢ . مسلم عن أبي سعيد الخدري وأبي هريرة عن النبي ﷺ
قال : «إني مبادي أن تصحوا فلا تسقموا أبداً ، وأن لكم أن تحيوا فلا
تموتوا أبداً ، وأن لكم أن تشبوا فلا تنهزموا ، وأن لكم أن تجموا فلا
تأسفوا أبداً ، وإن قول الله عز وجل ﴿ وَتُؤَدُّوا أُنْفُسَكُمْ إِلَى أَنْ تَرْجِعُوا إِلَى
رَبِّكُمْ تَعْمَلُونَ ﴾ » [حديث صحيح]

222- Moslem reported on the authority of *Abu Sa'eed Al-Khudri* and *Abu Huraira* that the prophet, peace and blessings be upon him, said "There will be an announcer in paradise who will make this announcement Verily there is in store for you everlasting health. You will never fall ill, you will live forever and will not die at all Moreover, you will remain young and never grow old In addition, you will always live in affluent circumstances and never become destitute as shown by Allah, the Gracious and Glorious, and

they shall hear the cry “**behold! Paradise before you! Ye have been made its inheritors, for your deeds (of righteousness)**” *Hadith Sahih*)

٢٢٣- وعن أبي هريرة عن النبي ﷺ قال (من سحل الحمة
سعم ولا بماس ولا (سلى) ثيابه ولا يعى شبابه، و قد تقدم قول
الخور العين من محالات فلا سند [حديث صحيح]

223- *Abu Hawaira* narrated that the Prophet, peace and blessings be upon him, said “He who will enter paradise, will lead a comfortable and carefree life, will never be desperate, his clothes will not be worn out and his youth will never come to an end” Mentioned before was the Nymphs’ saying We are the immortal women who never pass away
(*Hadith Sahih*)

المرأه من أهل الجنة تراك زوجها من أهل
الدنيا في الدنيا

**How women in paradise (nymphs) see their
husbands in worldly life**

٢٢٤- أخرجه الترمذي بمعده عن معمر بن جبل رضي الله
عنه قال: لا يودى امرأة زوجها في الدنيا، لا قالت زوجته من
الخور العبر: لا يؤديه قبلك الله، فامم هو ذحيل عندك يوشك ان
يفارقك باليساء، قال ابو عيسى: هذا حديث حسن غريب حرجه ابن
ماجه أيضا [حديث حسن]

224- *At-Termuzi* reported in meaning that *Mo'az Ibn Jabal*, may Allah be pleased with him, said

“When a woman annoys her husband in this world, his wife among the large eyed maidens says “You must not annoy him Allah curses you! He is only a passing guest with you and is about to leave you to come to us ” *Abu Issa At Termizi* said This *Hadith* is *Hasan ghureeb* It was reported by *Ibn Maja* as well
(*Hadith Hasan*)

طير الجنة وحيلها وإبلها

The birds, horses and camels of paradise

٢٢٥ الترمذي، عسر أنس بن مالك - رضي الله عنه - قال. سئل رسول الله ﷺ ما الكوثر؟ قال: «ذاك نهر عطائبه الله، يعني. في الجنة، أشد بياضاً من اللبن، وأحلى من العسل، فيه طير أعناقها كأعناق الحرر، فقال عمر بن الخطاب رضي الله عنه، قال قال رسول الله ﷺ: «أكلتها أنعم منها» قال هذا حديث حسن. [حديث صحيح]

225- *At-Termizi* reported that *Anas Ibn Malik* may Allah be pleased with him, said The Prophet of Allah was once asked about *al kauthar* He said: “That is a river Allah has given me in paradise, whiter than milk and sweeter than honey containing birds whose necks are like the necks of sacrificial camels *Omar* remarked Those have a pleasant life Allan’s Prophet, peace and blessings be upon him replied Those who eat them have a more pleasant life ” *At-Termizi* said This *Hadith* is *Hasan*
(*Hadith Sahih*)

٢٢٦- وخرج مسلم عن أبي مسعود الأنصاري، قال، جاء رجل
ساقه محطومة فقال: «الله في سبيل الله (تعني)، فقال رسول الله ﷺ.
لنك بها يوم القيامة سعمنة ساقه كلها محطومة». [حديث صحيح]

226- Moslem reported that Abu Mas'ood Al-Ansari said A man brought a muzzled she camel and said It is (offered) for the cause of Allah The Prophet of Allah, peace and blessings be upon him, said "In return of this you will have seven hundred she-camels on the Day of Judgment, all of which will be muzzled (*Hadith Sahih*)

ما جاء أن الحناء سيد ريحان الجنة
وأن الجنة حلت بالريحان

**How henna is the master of paradise sweet
basil with which it is surrounded**

٢٢٧- ابن المبارك (الحري) همم، عن قتادة، عن أبي أيوب،
عن عبد الله بن عمرو قال: «الحناء سيد ريحان الجنة، وأن فيها من
عشق الحبل وكرم التجائب يركبها أهلها» [إسناده صحيح]

227- Ibn Al Mubarak said "Hamman told us quoting Qatada, quoting Ayyub that Abdullah Ibn Omar said The henna plant is the master of the sweet basil of paradise The inhabitants of paradise will ride young female horses as well as horses of noble breed. (It has *isnad Sahih*)

الشاة والمهرج من دواب الجنة
Sheep and goats are among the animals
of paradise

٢٢٨ - ابن ماجة عن ابن عمر قال قال رسول الله ﷺ
 الشاة من دواب الجنة، [حديث حسن]

228- *Ibn Maja* reported on the authority of *Ibn Omar* that the Prophet of Allah, peace and blessings be upon him said "Sheep are among the animals of paradise" (*Hadith Hasan*)

٢٢٩ - وفي كتاب البربر، عن أبي هريرة عن النبي ﷺ قال:
 ((احسبوا إلى المعرى و أميطوا عنها الادي، فيها من دواب الجنة).
 [حديث حسن]

229- In *Bazzar's Book*, *Abu Huraira* narrated that the Prophet, peace and blessings be upon him, said "Treat goats with kindness and clean them as they are among the animals of paradise" (*Hadith Hasan*)

٢٣٠ - وفي التبريل: ((وفدناه بدنج عظيم)) وإما سمي عظيماً
 لأنه رعى في الجنة أربعين عاماً، (و) روى ذلك عن ابن عباس
 - رضي الله عنه - [حسن صحيح]

230- In the *Qur'an*, we read: "And We ransomed him with a momentous sacrifice (a sheep or a ram)." It was called momentous or great since it had been raised in paradise for forty days This was

narrated by *Ibn Abbas*, may Allah be pleased with him (An authentic account)

للجنة ربحا وريحاً وكلاماً

Paradise has a base, a smell and a talk

٢٣١ - السهفي عن أنس عن النبي ﷺ قال: «لما خلق الله الجنة عدن وعرس أشجارها، عبده قال لها: تكلمي، فقالت: ﴿قَدْ أَفْجَحَ الْمُؤْمِنُونَ﴾ حَزَّه الرَّاوِدُ عَنْ حَدِيثِ أَبِي سَعِيدٍ الْخُدْرِيِّ [حديث حسن]

231- *Al-Buhārī* reported on the authority of *Anas* that the Prophet, peace and blessings be upon him, said "When Allah created paradise of Aden and planted her trees with His hands, He said to her Speak She then uttered, **Successful indeed are the believers**) The *Hadith* was also reported by *Al Bazzar* on the authority of *Abu Sa'eed Al-Khudri*

(*Hadith Hasan*)

٢٣٢ - عن النبي ﷺ قال: «خلق الله الجنة لينة من ذهب ولينة من فضة، وملاطها المسك الأذفر، وقال لها: تكلمي، فقالت: ﴿قَدْ أَفْجَحَ الْمُؤْمِنُونَ﴾ فقال طوبى لك (مر) مررت بالملوك، وهذا يروى موقوف عن أبي سعيد الخدري قال: «لما خلق الله (تعالى) الجنة لينة من ذهب ولينة من فضة وعرسها قال لها: تكلمي، فقالت: ﴿قَدْ أَفْجَحَ الْمُؤْمِنُونَ﴾ فحلبها املاكه فقالت: صوبى لك مررت بالملوك»

232- It was narrated that the Prophet, peace and blessings be upon him, said "Allah created paradise to have one brick of gold and another of silver,

extremely good musk is its mortar He then said to her Speak She said **Successful indeed are the believers**). He said For you is all blessedness, you house of kings " The same *Hadith* was narrated as *mawquf* from *Abu Sa'ied Al Khudri* who said "When Allah, glory to Him, created paradise and planted her, He said to her Speak. Then she said (**Successful indeed are the believers**) After that the angels entered into her and said For you is all blessedness, you house of kings "

٢٣٣ وروى من حديث أنس بن مالك قال قال رسول الله ﷺ
 ألم خلق الله الجنة، قال بها تري فتريست، ثم قال لها، كم
 فتكلمت، ثم قالت طوبى لمن رصت عنه [حديث حسن]

233- It was reported on the authority of *Anas Ibn Malik* that the Prophet of Allah, peace and blessings be upon him, said "When Allah created paradise, He said to her Make yourself up and she responded He then said to her Speak and she did, saying Every blessedness is for whom You are pleased with "

Hadith Hasan)

٢٣٤ - النسائي عن فضالة بن عبيد قال سمعت رسول الله ﷺ
 يقول: «أمر رعيم والرعيمة الحميل - أمر بي وأسم وجهي في
 سبل الله بيت له في رص الجنة، وبيت في وسط الجنة، وبيت في
 أعلى غرف الجنة، من فعل ذلك فلم يدع للخير مطلب ولا من الشر
 مهرباً، يموت حيث شاء أن يموت» [حديث صحيح]

234- *Al-Nasafi* reported that *Fudhala Ibn Obied* said I heard the Prophet of Allah, peace and blessings be upon him, saying "I stand surety that those who embraced Islam and strove in Allah's cause will win a house in the base of paradise, a house in the middle of paradise and a house in the upper mansions of paradise. He, who did that and adhered to all good deeds and escaped from all evil deeds, can die wherever he wishes." *Hadith Sahih*

مَا جَاءَ فِي أَنْ الْحَبَّةَ قُبْحَانُ وَأَنْ عَرَّاسَهَا
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ

How paradise has plains. Its plant is 'glory to Allah' and 'praise be to Allah'

٢٣٥ الترمذي، عمن أبي مسعود قال قال رسول الله ﷺ
«الغيب إبراهيم عليه الصلاة والسلام ليلة أسرى بي فقال يا محمد
أقرئ ملكي السلام، وأخبرهم أن الحبة طيبة الثمرة عنده الماء
وأهل قُبْحَانُ وأن عرَّاسَهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ
والله أكبر».

قال وفي الباب، عن أبي أيوب وهذا الحديث حسن غريب
[حديث حسن]

235- *At Tirmazi* reported on the authority of *Ibn Mas'ood* that the Prophet of Allah, peace and blessings be upon him, said "On the night of my *Miraj* Ascent I met Abraham and he said to me Muhammad, convey my greetings to your people and

tell them that paradise is a vast plain of pure soil and sweet water and that its plants are glory is to Allah, praise be to Allah, there is none worthy of worship save Allah, and Allah is great."

At Termizi said In the same chapter, there is a narration for *Abu Ayyub* and this *Hadith* is *Hasan ghareeb*. (*Hadith Hasan*)

٢٣٦ - ابن ماجة، عن أني هريرة - رضي الله عنه - أن رسول الله ﷺ مر به وهو يعرس عرس فقال يا أبا هريرة، ما الذي يعرس؟ قال، عرس، قال ألا أدلك على عراس خير من هذا؟ سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، يعرس لك بكل واحدة شجرة في الجنة [حدث صحيح]

236- *Ibn Maja* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, once passed *Abu Huraira* while he was planting a tree He said to him, "O *Abu Huraira*, what are you growing?" He said A plant He said "Shall I tell you about plants which are better than this?" "Praise be to Allah, glory to Him, there is no god but Allah and Allah is great" Whenever you say one of them, a tree will be planted for you in paradise." (*Hadith Hasan*)

٢٣٧ - الترمذي، عن حابر بن عبد الله، عن النبي ﷺ قال: من قال سبحان الله العظيم ويحمده، غرس له شجرة في الجنة. قال أبو عيسى: هذا حديث حسن صحيح عريب [حدث صحيح]

237- At Termizi reported on the authority of *Jaher Ibn Abdullah* that the Prophet peace and blessings be upon him, said "He who says "Glory and praise be to Allah" will have a palm planted for him in paradise" *Abu-Issa* said This *Hadith* is *Sahih ghareeb (Hadith Sahih)*

مَا لَأَدْنَى أَهْلِ الْحَيَةِ [مِرْلَةٍ] وَمَا لِأَعْلَاهُمْ

The share of people of the lowest and highest ranks in paradise

٢٣٨ - مسلم عن المعيرة بن شعبة يرفعه إلى رسول الله ﷺ قال ((إن موسى عليه (الصلاة و) السلام ربه، فقال: يا رب، ما أدنى أهل الجنة ميرلة؟ قال هو رجل يأتي بعدم يسجل أهل الجنة الجنة فيقول: أي رب كف وقد سرل الناس من رلهد وأحدوا، أحداثهم، فيقال له أترضى أن يكون لك مثل ملك من ملوك الدنيا فيقول، رصبت رب، فيقول لك ذلك ومثله معه، ومثله، ومثله، (ومثله) فقال في الخمسة رصبت رب، فيقول هذ، لك وعشرة مثاله، ولت ما أشنهب بعسك، ولدت عبك، فيقول، رصبت (رب)، قال: يا رب، فاعلاهم ميرلة؟ قال، أولئك الذين أردت، عرس كرامهم بدى وحنمت عليها فلم تر عس ولم يسمع أس ولم يحظر على قلب بشر، قال ومصادفه من كتاب الله (نعالي) ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ﴾ وقد روى موفوقا عن المعيرة قوله [حدث صحيح]

238- Moslem reported on the authority of *Al-Mugheera Ibn Shuba* as *Hadith marfu* that the Prophet of Allah, peace and blessings be upon him,

said "Moses asked his Lord Who amongst the inhabitants of paradise would be the lowest in rank? He (Allah) said A man who would come after the people of paradise have been admitted into Paradise I would say to him Enter paradise He would say O my Lord! How could I enter paradise while the people have settled in their mansions and taken their shares? It would be said to him Would you be pleased if you had a kingdom like that of one of the kings of the world? He would say I should be pleased my Lord Allah would say That is for you and that, that that, and that He would say at the fifth (that) I am well pleased my Lord Allah would say It is for you and ten times like it, and for you is what your self desires and your eye enjoys He would say I am well pleased, my Lord Moses said Which is the highest of their (inhabitants of paradise, ranks? Allah said They are those whom I choose I establish their honor with My own hand and then set a seal over it (and they will be blessed with bounties) which no eye has seen, no ear has heard and no human mind has perceived. He (the prophet) said. This is substantiated by the Book of Allah, the Glorious and Exalted, **Now no person knows what delights of the eye are kept hidden (in reserve) for them** " It was also reported from *Al Mugheera as mauqif* (Hadith Sahih)

٢٣٩- البحاري، عن عبد الله هو اس مسعود قال: قال رسول الله ﷺ (إن أحر أهن أجه دحولا ألفة، و حر (أهل النار) أروج

من السر، رحل بحر حسا، فيقول له رب، ادخل الجنة فيقول
 رب، الجنة مملأى، فيقول له ذلك ثلاث مرات، كل ذلك بعد عبه.
 الجنة مملأى، فيقول. إن لك مثل الدنيا عشر مرات، وقد تقدم هذا
 [حديث صحيح]

239- Bukhari reported on the authority of Abdullah Ibn Mas'ood that the Prophet of Allah said "The person who will be the last to come out of hell and the last to enter paradise will be a man who will come out of hell crawling and Allah will say to him, 'Go and enter paradise. He will go to it, but he will return and say, 'O Lord, I have found paradise full.' He will repeat 'I have found paradise full' three times. Allah will then say, 'You will have as much as ten times the like of the world.' This was mentioned above (*Hadith Sahih*)

ودعوان الله تعالى لأهل الجنة أفضل من الجنة
 Good pleasure of Allah, glory to Him, is better
 than paradise

٢٤٠ - البحري، عن أبي سعيد الخدري عن رسول الله ﷺ.
 «إن الله تعالى يقول لأهل الجنة: يا أهل الجنة، فيقولون لربك رب
 وسعك والخير في سلك، فيقول هو ربيتم؟ فيقولون وما لك
 لا برصبي يا رب، وقد أعطيت ما لم تعط أحد من خلقك، فيقول:
 أفلا أعطيتكم أفصّر من ذلك، فيقولون: ب ربا، أي شيء أفصل

من ذلك؟ فقول. أحل عليكم رصوبي، فلا أسخط عليكم بعده أبدا
أحرجه مسلم، بمعناه في حيث فيه طول [حديث صحيح]

240- *Bukhari* reported on the authority of *Abu Sa'eed Al-Khudri* that the Prophet of Allah said "Allah will say to the people of paradise, 'O people of paradise' They will say "Labbaik (We are at your service), our Lord, and Sa'diek (You source of bliss , and all the good is in Your Hands' Allah will say, 'Are you satisfied?" They will say, 'Why shouldn't we be satisfied, O our Lord, as You have given us what You have not given to any of Your created beings?" He will say, 'Shall I not give you something better than that?" They will say, 'O our Lord' What else could be better than that?" He will say, I bestow My pleasure on you and will never be angry with you after that" It was also reported in meaning and in more words by *Moslem (Hadith Sahih*

رؤية أهل الجنة الله تعالى
أحب إليهم مما هم فيه وأقر لأعينهم

Seeing Allah, glory to Him, is more loveable
and delightful to the people of paradise than
other delights

٢٤١- مسلم عن صهيب، عن النبي ﷺ قال ((إذا دخل أحدكم الجنة الجنة الحبة، قال الله تبارك وتعالى لهم اتربصوا شئ ربكم، فتقولون ألم تبص وجوهنا؟ ألم يدخل الجنة وسحب من النار، فإن

فيكشف لهم الحجاب، فما أعطوا شيئاً أحب إليهم من النظر إلى ربهم
 عز وجل، وفي روايه ثم تلا هذه الآية: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ
 وَزِيَادَةٌ﴾ [حديث صحيح]

241- *Moslem* reported on the authority of *Suhieb* that the prophet, peace and blessings be upon him, said, "When those who deserve Paradise enter paradise, the blessed and the exalted would ask Do you wish anything more to be given to you? They would say Hast Thou not brightened our faces? Hast Thou not made us enter paradise and saved us from the Fire? The prophet said "Allah would lift the veil, and nothing, among the pleasures given to them, would be dearer to them than the sight of their Lord, the mighty and the glorious" In another narration Then he recited "**To those who do right is a goodly (reward)-yea, more (than in measure)!**"
 (Hadith Sahih)

٢٤٢- وخرج النسائي عن صهيب قال: قيل لرسول الله هذه الآية: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ فإن: (إذا دخل أهل الجنة الجنة، وأهل النار النار، (بأى) مد يا أهل الجنة، إن لكم عند الله موعداً يريد أن ينجزكموه، فقالوا: ألم (يبصر) وجوهاً (وتفعل) مواريب (ويحمرنا) من النار؟ قال: فيكشف الحجاب فيبظروا إليه، فوالله ما أعطاهم الله شيئاً أحب إليهم من النظر إلى وجه الله، ولا أقر لأعينهم. [حديث صحيح]

242- *Al Nasae'e* also reported that *Suhieb* said The verse of "**To those who do right is a goodly**

(reward)-yea, more (than in measure)!" was once recited to the Prophet of Allah, peace and blessings be upon him. Then he said "When the people of paradise enter into it and when the people of hell enter into it, a caller will say O people of paradise, there is still a promise that Allah is going to fulfill to you. They say Has not He lit up our faces, made our balance of good deeds heavier and saved us from fire? The prophet said Then the invisible becomes visible and they will see Him. I swear by Allah that He will not grant them anything more loveable and delightful than looking at Allah's face."

(Hadith Sahih)

٢٤٣ مسلم عن أبي بكر بن عبد الله بن قيس عن أبيه عن
 النبي ﷺ قال: (جنتان من فضة بينهما وم فيهما، وجنتان من ذهب
 بينهما وم فيهما وم بين القوم، وبين أن تطروا إلى ربهم عز وجل،
 لا رياء، كبرياء عني (وجهه) في جنة عدن، [حديث صحيح]

243- Moslem reported on the authority of Abu Bakr Ibn Abdullah Ibn Qays, from his father that the Prophet, peace and blessings be upon him, said "Two grades of paradise, the utensils and the contents of which are of silver and two other grades of Paradise, the utensils and contents of which are of gold. And nothing will prevent the people from seeing their Lord except the curtain of majesty over His face in the paradise of Eden" (*Hadith Sahih*)

٢٤٤- وعبر حريز بن عبد الله قال ك عبد رسول الله ﷺ
 فبطر إلى القمر ليلة الندر فقال: (لكم سدور ركم عيت كما يرون
 هذا القمر لا تصامون في رؤية، فإن استطعتم أن لا تعلبوا على
 صلاة قبل طلوع الشمس وصلاة قبل غروبها، فافعلوا، ثم قرأ:
 ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾ أحرجه
 البحري ومسلم وأبو داود والترمذي، وقال حديث حسن صحيح.
 [حديث صحيح]

244- It was reported that *Jareer Ibn Abdullah* said We were in the company of Allah's Prophet on a fourteenth night (of the lunar month), and he looked at the (full) moon and said "You will see your Lord as you see this moon, and you will have no trouble in looking at Him So, whoever can should not miss the offering of prayers before sunrise (*Fajr* prayer) and before sunset (*Asr* prayer) Then he recited, '**Celebrate the praises of thy Lord, before the rising of the sun and before its setting**' It was reported by *Bukhari, Moslem, Abu Dau ud* and *At Termizi*
 (Hadith Sahih)

بول أهل الجنة وتحفهم إذا دخلوها

**The residence of the dwellers of paradise and
 the gifts given to them therein**

٢٤٥ روى البحري ومسلم عن أبي سعيد الخدري عن النبي
 ﷺ قال: ((تكون الأرض يوم القيامة حيزه واحد يكفه الجبار منه

كَمَا يَكْفِي أَحَدَكُمْ حَرَّتَهُ فِي السَّفَرِ ، بَرَّ لَأَهْلِ الْحَيَةِ . قَالَ : فَانِي رَحِلَ
 مِنَ الْيَهُودِ فَقَالَ : بَرَكَ الرَّحْمَنُ عَلَيْكَ مَا أَدَّ ، فَاغْصِمْ أَلَا أَحْبَبْتُكَ بَدَلُ
 أَهْلِ الْحَيَةِ يَوْمَ الْقِيَامَةِ ؟ قَالَ : بَلَى ، قَالَ : تَكُونُ ، الْأَرْضُ حَرَّةً وَاحِدَةً كَمَا
 قَالَ رَسُولُ اللَّهِ ﷺ قَالَ : فَطَرِ إِلَى رَسُولِ اللَّهِ ﷺ ثُمَّ صَحَّكَ حَتَّى
 بَدَبَ بَوَاحِدَهُ . فَلَا أَحْبَبْتُكَ إِلَّا أَهْلَهُمْ ؟ قَالَ : بَلَى ، قَالَ : (إِلَاهِهِمْ)
 بِلَامٍ وَوَوْنٍ . فَالُوا وَمَا هَذَا ؟ قَالَ تَوَرَّ وَوَوْنٍ بِكُلِّ مَنْ رَأَاهُ كَدَّهِ
 سَعُونَ أَلْفًا) [أَحَدُ صَحِيحٍ]

245- Both *Bukhari* and *Moslem* narrated on the authority of *Abu Sa'eed Al Khudri* that the Prophet, peace and blessings be upon him, said, "The whole earth will be one body on the Day of Judgment. Allah Almighty will fold it as one of you does a loaf. He will make it a residence for the dwellers of paradise. A Jew came and said 'May Allah bless you *Abul-Qasim*! Shall I tell you about the residence of the dwellers of paradise on the Day of Judgment?' The Prophet, peace and blessings be upon him, answered in the affirmative and the man said, "It will be one body, just as a loaf." The Prophet, peace and blessings be upon him, looked at us smilingly. The man further asked "Shall I tell you about their food?" Again, the Prophet answered in the affirmative and the man said "It is the meat of a bull and the liver of a whale on which seventy thousand will live." (*Hadith Sahih*)

٢٤٦ - وَحَرَّحَ مُسْلِمٌ عَنْ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ : كُنْتُ
 قَاعِدًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَهُ حَبْرٌ مِنْ أَحْبَارِ الْيَهُودِ فَقَالَ : السَّلَامُ

عليك يا محمد فدفعه دفعه كاد يصرع منها فقال: لم تدفعني؟ فقلت: ألا تقول يا رسول الله؟ فقال اليهودي: إنما ندعوه باسمه الذي سمع به أهله، فقال رسول الله ﷺ: ((إن اسمي محمد الذي سماني به أهلي، فقال اليهودي جئت أسألك فقال له رسول الله ﷺ: ((أينفعك شيء من حديثك؟)) قال: اسمع بأذني، فكتب رسول الله ﷺ يعود معه فقال: ((سأل)) فقال اليهودي: أين نكور اليس يم بدل الأرض غير لأرض و السماوات؟ فقال رسول الله ﷺ: ((هم في الظلمة دور الحسر))، قال فمر أول الناس أجاره؟ قال ((ففرء المهاجرين))، قال اليهودي: وما نفعهم حين يدخلون الجنة؟ قال: ((ردة كب ثور)) قال: وما عدوهم؟ قال ((بحر لهم ثور الجبه الذي كان يأكل من أطرافها))، قال: وما شر ابهم على إثرها؟ قال: ((من عين فيها نسمي: سلسلا))، فقال صدقت. وذكر الحديث. [حديث صحيح]

246- Moslem reported that Thawban, the Prophet's servant, said "I was sitting with the Prophet peace and blessings be upon him, when a rabbi came and said 'Peace be upon you, Muhammad'" I stood up and pushed him severely He wondered 'Why do you push me like this?' I answered "You should have said Prophet instead of saying Muhammad" He answered "We call him with the name his family has given him!" The Prophet, peace and blessings be upon him, commented "This is really the name my family has given to me!" The rabbi said "I have some questions for you" and the Prophet commented: "What benefit do you expect to have from my answers?" "I just want to listen," the man replied So

the Prophet said "Ask as you wish " The rabbi asked "Where will people go on the day when the earth will be completely changed and so will the heavens?" The Prophet, peace and blessings be upon him, answered "They will be standing in the darkness right before the bridge " "Then who passes the bridge first?" the man asked and the Prophet replied "The poor amongst the *Muhajireen* " The man further asked "What is their gift on entering paradise?" He said "The liver of a whale " "What about their food?" the man asked and the Prophet replied "The bull of paradise will be slaughtered for them to eat." "What about their drink?" the man asked again The Prophet answered "They will drink from a well called "*Salsabil*" The rabbi commented "You are telling the truth." Then he mentioned the previous *Hadith* "

(*Hadith Sahih*)

ثواب من قدم ولدا

The reward for a person whose child dies

٢٤٧ مسلم عن أبي حسان قال قلت لأبي هريرة رضي الله عنه - إنه مات لي ابن فم اب محدثي عن رسول الله ﷺ (بحديث) بطيب به أنفس عن مونايا قال . (لعم صعرهم د عميص الحنة يتلقى أحدهم أباه أو قال أبويه (بأحد) بئوه أو قال بيده كم أحد أن يصفه ثوبك هذا فلا يتأهى أو قال . فلا ينتهي حتى يدحسه الله وأبويه الجنة) [حديث صحيح]

247- Moslem reported *Hasan* as having said "I said to *Abu-Huraira*, may Allah be pleased with him "I lost two of my sons, can you condole me with a *Hadith* about the dead?" He said "Yes' Little children are the small beings (or servants) in paradise. Each of them will receive his father or his parent taking him with the end of his garment as I just hold your garment now and will never leave him till Allah lets him and his parents enter paradise" (*Hadith Sahih*)

٢٤٨ وحارح أبو داود الطائلي قال، حدث شعبه، عن معاوية بن قرة، عن أبيه أن النبي ﷺ كان يحلف به رجل من الأنصار معه ابن له، فقال له رسول الله ﷺ ما يوم؟ (أحبه يا فلان)؟ فقال نعم (يا رسول الله) قال أحبك لله كما أحبه ففقدته النبي ﷺ (فسأل) عنه فقالوا يا رسول الله مات ابنه فقال رسول الله ﷺ ما ررصى أو لا ررصى أن لا تأتي (يوم القامة) بل من أبواب الجنة إلا جاء يسعى حتى يفحه لك فقالوا يا رسول الله أله وحده أم لنا كند؟ فقال رسول الله ﷺ بل لكم ذكره أبو عمرو في (التمهيد) أيضاً، وقال هذا حديث ثابت صحيح [حديث صحيح]

248- *Abu Dawud Al Tayalisi* said "*Shu'ba* reported from *Mu'aweya Ibn Qurra* that his father said that a man of the *Ansar* used to visit the Prophet peace and blessings be upon him, with his son. The Prophet asked him "Do you love him?" The man answered in the affirmative and the Prophet commented "May Allah love you as He loves him." Some time later, the Prophet missed the man and asked

about him When he was told that his son died, he said "Won't you be satisfied when you come to any of the gates of paradise and find him there to open it for you " His family asked "To him alone or to all of us?" The Prophet answered "To all of you " (*Hadith Sahih*)

٢٤٩- وحرّح أبو داود الطيالسي (أيضا) في مسنده قال حدثنا هشام عن قتادة عن راشد عن عباد بن الصام: أن رسول الله ﷺ قال ((والبغضاء بحرّها ولدها يوم القيامة يسرّره إلى الجنة [حدث صحيح])

249- In his *Musnad*, Abu Dawud Al-Tayalisi said Hisham reported from Qatada on the authority of Rashid that Obada Ibn Al Samut reported that the Prophet of Allah peace and blessings be upon him, said "The woman who suffers from postnatal bleeding will have her child dragging her on the Day of Judgment to paradise " *Hadith Sahih*)

٢٥٠- وفي صحيح البخاري عن أبي هريرة عن النبي ﷺ: ((من مات به ثلاثه من أولاد لم يلغوا الحث كانوا له حياء من الدر وأحل الجنة))

قال المؤلف رحمه الله: قوله عليه الصلاة والسلام ((لم يلغوا الحث)) معناه عند أهل العلم لم يسعوا الحلم ولم يلغوا الحث. [حدث صحيح]

250- In *Sahih Al Bukhari* (A Collection of Verified Hadiths by Bukhari), Abu-Huraira is reported to have narrated that the Prophet, peace and blessings

be upon him, said "He who loses three of his children, who have not reached puberty, will be protected by them from hell-fire and so he will be admitted to paradise" (*Hadith Sahih*)

مفتاح الجنة لا إله إلا الله والصلاة

**The key to paradise is the testimony that
"There is no god but Allah" together with
prayer**

٢٥١ وفي البخاري: وقيل لو هب ألبس مفتاح الجنة لا إله إلا الله؟ قال: بلى ولكن ليس مفتاح إلا وله أسرار، فإن حببت بمفتاح له أسرار فتح لك، وإلا لم يفتح لك.

251- In *Bukhari*, "Wahb was asked "Is it not true that uttering *Shahadah* is the key to paradise?" He said "Yes But every key has certain teeth If you are to bring a key with teeth, it will open the door Otherwise, it will not." (He means by the teeth both worshipping Allah and adopting monotheism.

بعض من أقوال العلماء في تفسير كلمات وآيات
من القرآن وردت في ذكر الجنة وأهلها

**Some scholars' comments on the
interpretation of words and verses regarding
paradise in the Qur'an**

٢٥٢ من ذلك قوله تعالى ﴿وَنُرْعَا مَا فِي صُدُورِهِمْ مِنْ عِلٍّ﴾ قال ابن عباس: أول ما يدخل أهل الجنة الجنة يعرض لهم عبادان

فيشربون من إحدى العينين، فيذهب الله تعالى ما في قلوبهم من غل، ثم يدخلون لعين الأخرى فيغتسلون فيها، فتشرق ألوانهم وتصفو وجوههم وتجرى عليهم نضرة النعيم

252- Among these is The verse reading "And We shall remove from their hearts any rancor." *Ibn Abbas* said When the people of paradise enter into it, two springs will be presented to them They will drink from the first and Allah will take spite out of their hearts Then they will wash into the second to have brightened skin and shiny faces and to be indulged in bliss

٢٥٢ وقال علي رضي الله عنه في قوله تعالى ﴿وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾ قال: له نوحه، ههنا الحة إلى الحة مرو شجرة يحرج من تحت ساقها عين، فيشربون من أحدهما، فيجرى عليهم بصرة النعيم فلا تنعير أشعارهم ولا (تسعث) أشعارهم أبداً، ثم يشربون من الأخرى فيحرج ما في بطونهم من الأذى، ثم تسقيهم حبة الحة فتقول لهم ﴿سَلَامٌ عَلَيْكُمْ طَبَّيْمٌ فَادْخُلُوهَا حَالِدِينَ﴾

253- H, may Allah be pleased with him, said the following words about the verse reading "And their Lord will give to them to drink a pure drink." When the People of Paradise head for it, they will pass a tree that has a trunk beneath which two springs flow When they drink from one of them, their skin will not change and their hair will never become unkempt When they drink from the other, the bad matter in their bellies will come out Then the angels

will receive them saying "Peace be upon you! We have ye done! Enter you here, to dwell therein."

٢٥٤- وروى سعد بن جبیر عن ابن عباس في قوله تعالى: ﴿وَلَمْ يَخَفْ مَقَامَ رَبِّهِ جَنَّاتٍ﴾ إلى قوله: ﴿وَمِنْ دُونِهِمَا جَنَّتَانِ﴾ قال: فلذلك سمعنا، وهذان لأصحاب اليمين، وعن أبي موسى الأشعري نحو ذلك

قوله تعالى: ﴿يُخَلِّصُ فِيهَا مِنْ أَسْوَرٍ مِنْ ذَهَبٍ وَلَوْ لُؤْلُؤًا﴾ قال المفسرون: ليس أحد من أهل الجنة إلا وفي يده ثلاثة أساور من ذهب، وسوار من فضة، وسوار من بولس، وفيها ﴿مِنْ ذَهَبٍ وَنُؤُؤٍ﴾ وقال في آية أخرى ﴿وُخُلُوا أَسْوَرٍ مِنْ فَضَّةٍ﴾

254- Sa'eed Ibn Jubier narrated that Ibn Abbas said the following words about Allah's sayings, "But for such as fear the time when they will stand before the judgment seat of their Lord, there will be two grades of paradise" and 'And besides these two, there are two other grades of paradise' The former are for those nearest to Allah and the latter for the companions of the right hand Abu-Mussa Al Ash'ari was reported as having said the same meaning

Interpreting the verse reading "They shall be adorned therein with bracelets of gold and pearls," commentators said "There is no one in paradise that will have not three bracelets one of gold, another of silver and a third of pearls Gold and pearls are mentioned in this verse and in another

verse, Allah says “And they will be adorned with bracelets of silver.”

٢٥٥ وفي الصحيح (شُيْلَعٌ عَلَيْهِ الْمُؤْمِنُ حَيْثُ تُنَلَّعُ الْوُصُوءُ، وَفَرِيٌّ ﴿وَلُؤْلُؤًا﴾ بِالْيَصْبِ عَلَى مَعْنَى وَبِحُلُومِ لَوْلُؤٍ، وَأَسْوَرٌ، جَمْعُ اسْوَرَةٍ، وَأَسْوَرَةٌ وَاحِدُهَا سَوَارٌ فِيهَا ثَلَاثُ لَعَابٍ صَمَّ السَّيْنُ وَكَسَرَهُ وَأَسْوَارٌ، قَالَ الْمُفَسِّرُونَ لَمَّا كَانَتِ الْمُلُوكُ تَلْبَسُ فِي الدُّنْيَا الْأَسْوَارَ وَالنَّبَحَانُ حَمَلُ اللَّهِ لَكَ لِأَهْلِ الْجَنَّةِ إِذْ هُمْ مَلُوكٌ فَقَوْلُهُ تَعَالَى ﴿وَتَبَسُّهُمْ فِيهَا حَرِيرٌ﴾ [حَدِيثٌ صَحِيحٌ]

255- In the *Sahihain* (the two books of *Bukhari* and *Moslem*), we read “A believer’s ornament will reach in paradise as far as water used to reach of his hands during ablution” Commentators said As kings are used to wear bracelets and crowns in this life, Allah will give such things to the people of paradise as they will be the kings forever. Allah says “**Their garments there will be of silk.**” (*Hadith Sahih*)

٢٥٦ وَقَوْلُهُ تَعَالَى ﴿وَيَنْسُوْنَ ثِيَابًا خَضِرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ﴾ وَقَالَ ﴿عَالِيَهُمْ ثِيَابٌ سُنْدُسٍ خَضِرٌ وَإِسْتَبْرَقٌ﴾ الْإِسْتَبْرَقُ: الدِّيْبَاحُ الصَّفِيقُ الْكَثِيفُ، وَالسُّنْدُسُ: الرِّفِيقُ الْحَفِيفُ، وَحَصْرٌ لِأَحْصَرُ لِأَنَّهُ الْمَوَافِقُ لِلنَّصْرِ، أَيْ الْبَيَاضُ يَنْدُدُ النَّظَرَ وَيُؤْلَمُ، وَالسَّوَادُ يَوْمَرُ وَالْحَصْرَةُ لَوْنٌ بَيْنَ السَّوَادِ وَالْبَيَاضِ وَتِلْكَ تَجْمَعُ السَّعَاعُ.

قَوْلُهُ تَعَالَى: ﴿مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ﴾ الْأَرَائِكُ: جَمْعُ أَرِيكِهَ وَهِيَ السَّرِيرُ فِي الْحَجَلِ، وَقَالَ ﴿مُتَّكِنِينَ عَلَى سُرُرٍ مَصْنُوفَةٍ﴾.

256- Allah says: **"And they will wear green garments of fine silk and heavy brocade,"** and **"Upon them will be green garments of fine silk and heavy brocade."** The green color is mentioned here as it relieves the eyes whereas white disperses the eyesight and aches, and black causes the eyes to swell. Moreover, green is a color between black and white, which gathers rays.

Allah also says: **"Reclining in paradise on raised couches,"** and **"They will recline (with ease) upon coaches arranged in ranks."** Coaches here refer to beds in curtained canopies.

٢٥٧- وقال قتادة في قوله تعالى: ﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ﴾ يعني في الآخرة في شغل فاكهون. قال: يعني افتضاض العذارى فاكهون، قال الحسن: مسرورون ﴿هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ﴾ قوله تعالى ﴿أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ﴾ فيه قولان: أحدهما: حين يشتهونه، قاله مقاتل. الثاني: بمقدار الغداة والعشي قاله ابن السائب. قال الله تعالى: ﴿لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا﴾ قال العلماء: ليس في الجنة ليل ولا نهار وإنما هم في نور أبدا، وإنما يعرفون مقدار الليل بإرخاء الحجب وإغلاق الأبواب، ويعرفون مقدار النهار برفع الحجب وفتح الأبواب، ذكره أبو الفرج بن الجوزي.

257- Qatada says about the verse reading: **"Verily the companions of paradise shall that day have joy in all that they do."** In the hereafter, they will be busy deflowering the maidens. Allah says just after this verse: **"They and their associates**

will be in pleasant shade, reclining on raised couches." The verse reading: **"For them is a sustenance determined"** has two explanations. One was adopted by *Muqatil* to the effect that they will get this sustenance (fruits) when they desire. The second was adopted by *Ibn Al-Sa'ib* to the effect that they will have this sustenance for the duration of morning and evening. Allah says: **"And they will have therein their sustenance, morning and evening."** Scholars said: There will be neither night nor day in paradise, but they will enjoy eternal light. However, they will know about the night when the veils are let down and the gates are closed and they will know about the day when the veils are raised and the gates are opened. This was stated by *Ibn Al-Jawzi*.

٢٥٨- وذكر ابن المبارك قال: أخبرنا شريك عن أبي إسحاق عن البراء: ﴿وَدَانِيَةٌ عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذْلِيلًا﴾ قال: أهل الجنة يأكلون الثمار من الشجر كيف شاءوا جلوساً ومضطجعين وكيف شأؤوا. واحد القطوف: قطف بكسر القاف. [خبر صحيح]

258- *Ibn Al-Mubarak* stated: *Shuriek* told us, from *Abu Is'haq* that *Al-Bara'* commented on the verse reading: **"And the shades of paradise will come low over them, and the bunches of fruit there, will hang low easy to reach"** saying: The people of paradise will eat the fruits of trees while sitting, lying or as they like. (An authentic account)

٢٥٩- وذكر ابن وهب قال: أخبرنا هشام بن سعد عن زيد بن أسلم أن رسول الله ﷺ قال: ((إن خلق أهل الجنة إذا دخلوا الجنة ستون ذراعاً كالنخلة السحوق يأكلون من ثمار الجنة قياماً)).

259- *Ibn Wahb* stated: *Hisham Ibn Sa'ad* told us on the authority of *Zayd Ibn Aslam* that the Prophet of Allah, peace and blessings be upon him, said: "The creation of the people of paradise when they are admitted into it, will be sixty cubits like the tall palm. They will eat from the fruits of paradise while standing."

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E. mail: almanarah400@hotmail.com

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